



# Woroni

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# EDITORIAL

The last edition of Woroni contained a contentious article, "Sexism, Feminism, Censorship" written by two of the (4) editors. This article questioned the role that the Director of Student Publications (DSP) has. One of the primary objections raised was that the DSP through her/his overriding control can influence the direction of the paper. This article has recieved a phenomenal amount of feedback (one person even wrote a 5000 word critique, which unfortunately was too long to be printed).

There are numerous opinions on the subject of the DSP's power. On the one hand it may be argued that the editors were aware of the Publishing Guidelines before running for the editorship of Woroni, and should abide by them. On the other hand, the editors were elected, unlike the appointed DSP, and it is reasonable to argue that they should have the ultimate responsibility for the newspapers content.

Taking a legalistic approach the former view is persuasive. Nevertheless, the concept of an appointed person having greater power than an elected one is hard to reconcile with the (supposedly) democratic process. One might say it is like advocating Public Service control of politicians (although they probably have that anyway . . .)

Having said that however, there are arguments in favour of the power that the DSP has. Most significant is that s/he may act to safeguard the integrity of the Publishing Guidelines by protecting the paper from renegade editors who want to print sexist or racist material. Nevertheless it is possible to envisage a situation where a non-progressive DSP is appointed and uses their ultimate right of veto to influence the paper in a less than ideal manner. . .

Inevitably the arguments run in circles, like a dog chasing its tail: for each view an opposite can be found. Ultimately however, the editors are most concerned to see that a wide range of views are presented in Woroni, and that it is contentious, and challenging. Whilst ever the DSP can contribute to that, the position may be useful.

It is this years editorial policy to produce a varied paper containing many different opinions. That is why, the article "Sexism, Feminism, Censorship" was printed - because despite the fact that it does not even represent the opinions of all four editors, it is still a valid viewpoint. We want you to think about what you read, and respond. The free press - even University press - may be a myth, but a free mind needn't be.



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## Credits Thanks to-

Richard for his front cover

Simon Froggat for laying out his own page, "Poetry From the Red Journal"

Kristian for going to Melbourne right when we needed him

michael for his patience

... and we hope Stephen Duke had a rotten time at Araluen.

PUBLISHED BY Susan MacDonald, Director Of Student Publications for the ANU Students Association.

THE EDITORS WERE Alina McMaster  
Kirsty Smith  
Rachel Choy  
Dugald Richards



Dear Editors,

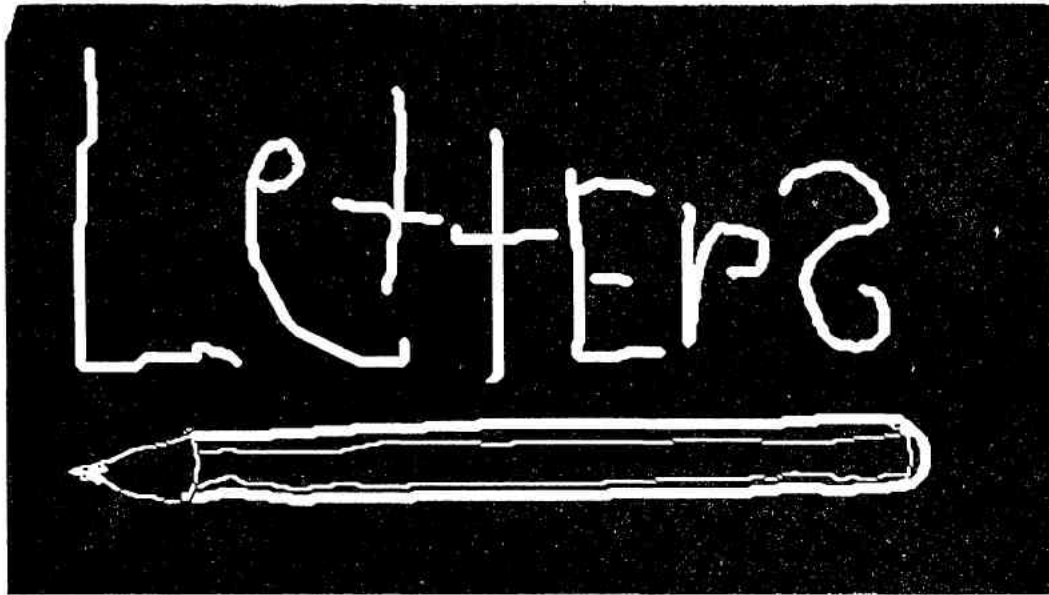
In response to the article, 'Sexism, feminism and censorship', I question the awareness of the two editors/authors who can seriously ask "Why are we getting all worked up about what the images portray?" Among other things this is quite silly as regards the power of the press to influence public perception. To state the obvious - individuals are shaped by society. Society is influenced by its media, in a two-way relationship. Images do matter, therefore, very much, because they form a prominent part of the environment which shapes us.

The article suggests that the thinking, and particularly the well-educated person, can choose immunity to what the rest of society is doing (and therefore not care?) I don't think any woman escapes very real pressure to conform to images which attack our well-being on every level. Even where people are questioning what is put before them they will still absorb images subconsciously. The basic argument of "free press", that every group should be 'fairly' represented allows Murdoch, for example, to put 'girlie pictures' on page three. Murdoch uses women's bodies to make money. Your argument, as editors of a non-profit publication, defends his 'right' to do so due to some strange idealism about freedom of the press. That the picture used in the article, featuring Hitler and company, comparing censorship to fascism, was first used by the Pornographic Industry speaks for itself about the possibilities of the anti-censorship argument in regard to sexism.

While the article agrees that individuals should be protected against slander, not so groups of individuals who are defamed by sexism, racism, etc. However, even according to the logic of the article, a *Woroni* which has an active DSP officer still has a legitimate place, as 95% of our media already presents destructive images of minority groups. It isn't as if *Woroni* is the only media that students are exposed to and that therefore, as champions of liberty, you need to ensure a representational quota of deranged garbage in order to keep the student population's mind 'balanced'.

PS - Perhaps you could team up with the Better management Team and defend their right to put up advertisements around the Uni which present women, like bikes and booze, as objects which real men utilize in order to ensure 'a Bundy good time'.

Chritine Regan



Dear Woroni,

In light of the recent amalgamation debate, I should like to make a further suggestion in defence of academic freedom.

I firmly believe that including students of economics and the hard sciences on the same campus as students of the humanities is a mistake. Arts should not be tainted by the brute pragmatism of economics or science. It should be free to soar above the cares of the world to explore the concerns of the soul.

The presence of economics students and students of other "vocational" courses on campus can only disrupt the quest for inner knowledge.

Dear Editors,

I would like to thank Craig Lawrence and the ANU Labor Students for making me more conscious of the advantages of participatory democracy.

A 'real' democracy on campus is difficult to establish and maintain. Effort from many students has achieved this, enabling others to voice concerns or interest in the decision making at general Student Association meetings. People can choose to, at any time, participate or not. Those who are involved have different ideals and viewpoints, so decisions made must attempt to incorporate as many of these as possible. Now, apparently, some feel that this is an 'inefficient' process.

Also, the drunken, "Porky's"-style antics of the mostly male students of such vocational courses constitutes a distraction and a moral danger to sensitive human intelligence. Having witnessed a group of 18-year-old accountancy undergraduates vomiting over each other and smashing someone else's furniture at a Narrabundah party, I feel this most strongly.

As a long-term aim I believe the university should work toward separating the Arts faculty from the vocational courses - especially economics. There is ample vacant real estate in Fyshwick for a second campus to accommodate the latter, and the industrial surrounds should better suit their tastes.

Yours sincerely  
(Miss) Celeste Chalfonte

Student Representative Councils, the suggested approach, are useful and practicable in some areas, but cannot replace the Student Association in any respect. They can never be as democratic or representative as elections, responsibilities and their bureaucratic nature discourage involvement. (Excepting, of course, the upwardly mobile student politician.)

The ANU Labor Students attempt to destroy the Student Association is the furthest step they could take away from 'democracy'. On a more sinister note, what exactly does '... a student council that has truly representative POWERS' and "EFFECTIVE Democracy" mean?

Your democratically,  
Monique Burtmanis

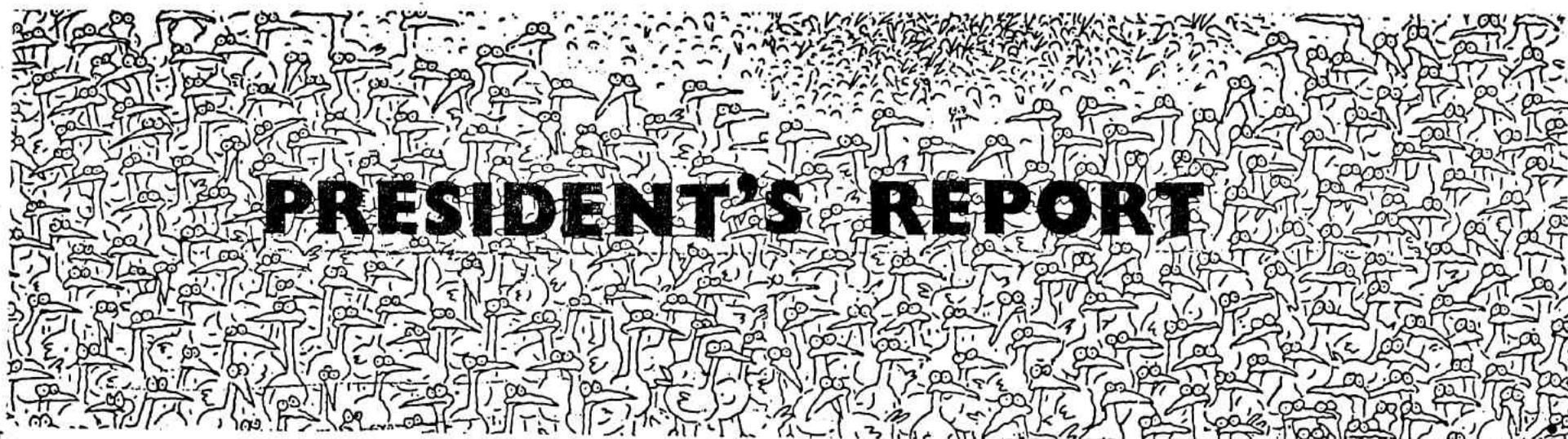
APOLOGY

An apology is offered to Ken Bedow for the failure to print his name with his article "A Response and Critique of M. Flood's 'Wet Patch'". Unfortunately, his name fell off the article between the *Woroni* office and the printers.

The Editors







# PRESIDENT'S REPORT

This week the amalgamation was too unwieldy a topic to deal with in this report, so this time it's the topic of a separate report (wow) in the body of *Woroni*.

## Overseas Students

Overseas student who have not yet been able to pay their Overseas Student Visa Charge may soon receive notice from the government threatening the withdrawal of their visa. The SA recognises that this is intimidating and unjustified action on the governments' half and would gladly provide help or support any student currently in this position.

## HECS Hassles

The HECS or student tax is proving itself to have inequitable consequences in terms of the way it is being administered and its more general impact on students. Note particularly the following:

1. A drop by 12% in part-time enrolments at the ANU between 1988 and 1989, when the HECS was established. Overall enrolments increased, but the social composition of student enrolments may well have changed to exclude disadvantaged groups; as yet no analysis of this possibility has been undertaken by the university or government.

2. While students have had to finalise their courses by the census date of March 30, some are in the unenviable position of having done so without having been informed

whether they will actually qualify to receive Austudy payments or not. Hence the situation could arise where you've had to commit to paying for your course but whether you actually undertake it is contingent on your receipt of Austudy.

More generally, delays in government processing Austudy applications have caused students to suffer severe financial difficulties in the early part of the year; students are reminded that the SA is committed to providing support to you if you're in this situation; many students have already come to see us.

## Asian Studies Representative and Part-time Representative By-Election

After the resignation (due to extraneous circumstances) of the Part-time Rep and the Asian Studies Rep on the SRC (Student Representative Council), the two positions are vacant. Nominations closed on Monday 1st May and the by-election will

be conducted on Tuesday, Wednesday and Thursday the 9th, 10th and 11th of May at the following times and venues:

Tuesday 9th May  
11.30am-2.30pm  
Union Building

Wednesday 10th May  
11.30am-2.30pm  
Union Building

Thursday 11th May

9.30am-12.30pm

Asian Studies Faculty  
(Asian Studies students only)

5-8pm Chifley Library  
(part-time students only)

\*Asian Studies and part-time students are eligible to vote, and are definitely encouraged to do so!

## Students' Association Annual General Meeting

The Annual General Meeting of the Students' Association will be held on Wednesday the 10th May at 7pm in the Haydon-Allen Tank. This involves the presentation of the Associations' audited accounts for 1988 and Budget for 1989. The President of the SA for 1988, Andrew Major, will present his report of 1988.

An ordinary general meeting will follow, at which the following items will be raised:

- South African Scholarship Scheme
- SA policy making
- Privatisation of the health service

Hoping to see you there,

Mary Todd

## HECS

Students will by now have received a letter from the Uni telling them their HECS liability for this semester. Don't forget most of us don't owe this amount of money now, but will pay it off in tax when our incomes reach \$22,000. If students have questions or difficulties with their notices, the person to contact is the Uni

HECS officer, located in the Chancellery Annexe. If you are confused by the response you get there, you're encouraged to drop into the Students Association for help or just a chat. It's fairly crucial that you act promptly as complaints are required by the University within 2 weeks of you receiving the letter



# SEXISM

# FEMINISM

# CENSORSHIP

Dear Alina and Kirsty,

Congratulations on your article "Sexism, Feminism, Censorship - Two Editors Views", serving, as it did, to heighten our collective campus awareness on a problem that has plagued the *Woroni* editorship since the student Dreaming of the previous decade, it was long overdue.

As a regular contributor to *Woroni* during the past years, I have always found the spectre of the DSP more than a little daunting. There it hovered, like a hawk on the wing, maliciously waiting for my slightest error - and yet, as Alina and Kirsty have pointed out, such an error may have been nothing more than a disagreement of terms, a quibble over a phrase, or a difference in opinion regarding a graphic. Even so, such trifles could easily result in the arbitrary censorship of part or all of the article.

What made this threat of censorship all the more repugnant, however, was that the authority that exercised such power was an appointed one. As a student, I had absolutely no say in who might be chosen as DSP (beyond voting for the SA president of my choice). On the other hand, I had been permitted to vote for the *Woroni* editorship and I, like so many naive students, had foolishly believed that it would be the task of these editors to edit, rather than to act as cut-and-paste puppets in the office of the DSP.

The fact that none of my articles were ever censored does nothing to alleviate the insult done to me and, indeed, to all ANU students. The very existence of the DSP is like some sort of parental reprimand ("Go away and play with your student newspaper children ... but don't do anything naughty"), and their continued interference in editorial policy is something that we, as members of the student body, should not allow to go unchecked.

I, for one, resent the efforts of the DSP to turn my student newspaper into some sort of propaganda broadsheet, a forum for "middle-of-the-road-progressive" politics, or a soap box for purveyors of "flavour-of-the-month" ideology. A student newspaper should provide a medium for discussion on all views held by the collective student body from both ends of the political spectrum. Let's face it, there are still a myriad of conflicts to be resolved on the battlefields of sexism, racism and social ignorance ... but sticking our heads in the sand and refusing to confront the issues head on isn't the way to do it.

So let's reject authority and reject the DSP.

Reject, abuse, object, refuse ...  
Love from Chris Bishop

p.6

Dear Alina and Kirsty,

I thought as the editor of the only other official student newspaper on this campus - Antitheses, the newspaper of the Postgraduate and Research Students Association - it might not be inappropriate for me to reply to your article "Sexism, Feminism, Censorship".

Unfortunately, the argument in your article rests entirely on two fictitious claims: that as the editors of *Woroni* you should have complete freedom; and that sexism can be suffered by men as well as women.

Although I strongly disagree with both of these claims, I wish to restrict my attention in this letter to the first claim - since I am writing as the editor of *Antitheses* and wish, in that capacity, to address what I consider to be your gross violation of journalistic ethics.

*Antitheses*, the newspaper of which I am the editor, operates under a set of Publication Guidelines which are at least as strict as those under which *Woroni* operates. I was aware of these Publication Regulations before I accepted the position of editor - as I am sure you were; and in accepting the position of editor I knew that I was agreeing to be bound by, and indeed to uphold and defend, those regulations - as I'm sure you also realised.

Your claim that as elected editors of *Woroni* you should have complete freedom totally ignores the fact that the newspaper which you edit is THE OFFICIAL NEWSPAPER OF THE STUDENTS ASSOCIATION.

It also denies the fact that under the Constitution of the Students Association, you, as editors of *Woroni* are OFFICERS of the Association, and as such are bound to uphold the policy of the Association.

*Woroni* is not your, or any one else's, personal plaything; nor is it a vehicle for you to push your personal ideology. Since *Woroni* is, and is recognised both by the members of the Association and by the University's administration and staff as the official organ of the Students Association, it is clearly appropriate that the Students Association make policy concerning the contents of *Woroni*. (The Publication regulations of the Association are simply the formal expression of that policy - a policy enacted by members of the Association)

The constraints which you claim have been placed upon you have not been placed upon you by any individual or sub-group of the Association as you slyly suggest. They are, and have been, placed upon all editors, and are placed upon you by the Publication Regulations of the Association - and these regulations, like all regulations, are the democratic expression of the wishes and beliefs of the members of the Association.

To use your privileged position as editors and hence officers of the Association to attack, rather than defend, the regulations of the Association, is to betray the trust placed in you by the members of the association; and is essentially to act undemocratically.

If you find that you can no longer operate under the Association's Publication Regulations then the only ethical course open to you is to resign as the editors of *Woroni*. It is certainly not ethical for you to use your privileged status as editors to attack the policy, and through it the members, of the Association.

David Cullen  
Editor, *Antitheses*

Dear Alina-ed and Kirsty-ed,

As an ex-editor of *Woroni*, I read your recent article "Sexism/Feminism/Censorship - Two Editors' Views" with great interest. And great empathy. It seems that many of the problems and frustrations I experienced last year due to censorship (both overt and covert) by individuals within the Students' Association have not magically disappeared. Until they do *Woroni* will never fulfil its potential as a forum for debate and (dare I suggest it?) controversy. Editing a student newspaper is not about preaching to the "ideologically sound" converted - it's about presenting students with a variety of opinions and arguments and letting them DECIDE FOR THEMSELVES. Quite frankly, it's an insult to the integrity of editors to prescribe what is politically "suitable" or "safe" to print, and an even bigger insult to the intelligence of students to assume we need such maternal/paternal guidance.

A number of questions remain (and they're ones I've wanted to ask for a long time): What exactly are those who see themselves as unofficial editors cum-censors of our student publication frightened of? If they are so convinced their particular ideology has all THE ANSWERS, why won't they let people ask THE QUESTIONS? Could it be because the answers to many questions, particularly those relating to sexism, feminism and gender politics, are much more complex and open-ended than they care to admit? Yours in encouragement,  
Natasha Cica

Dear Editors,

It was with much relief that I read "Sexism Feminism Censorship: Two Editors' Views" (*Woroni* Vol.41 No.4). It is true that many entrenched attitudes need changing, but a relentless torrent of abuse does not seem the best way. It provokes defensiveness and hostility in those it purports to change, and the neutral (apathetic?) people (like myself) are turned away from the important points they make by the extremism; the refusal to see men as anything other than exploiting, hateful swine-pigs. The editors' point that a wide range of opinions should be published to encourage debate is unarguable, for if people think their view won't be heard in this forum, they will ignore it. Of course unreasonably offensive opinions should not be honoured with newspaper space, but it is for the editors to decide, and if anyone else is offended, they have the opportunity to express their distaste. People can decide for themselves without the SA telling them, and if their intervention continues their decision will be to not read *Woroni*.  
Graeme Hill



# DISHIP : YOUR VIEWS

In response to sexism feminism censorship: a few comments.

I can read sexist and racist shit anywhere, I expect Woroni to be different, to be thought provoking (what's so controversial about presenting once again mainstream views of the sort that are so readily available elsewhere) and YES, to take a stand on things, to have a point of view; and for the eds to be honest about their own ideology rather than presenting themselves as unbiased and apolitical: no-one is without opinion or without values.

E.g.

"believing your at a disadvantage being a woman only constructs barriers to achieving": this assumes that no such disadvantages exist except in the minds of a few paranoid individuals and that these people thus make things difficult for themselves. I'm all for positive thinking but

this head in the sand I'm not going to look at the social reality and how it affects me because if I did I might have to do something about it attitude is hardly helpful. There are disadvantages to being a woman in this society which do not apply to men. The barriers are not in womens minds: they exist in discriminatory practices, in violence against women, in economic and social inequality. For the writers of this article to assume that because they themselves have not experienced these things or do not see them as sexist other women must be imagining them is biased indeed. Is racism then similarly imaginary or enlarged out of proportion???

This is the sort of view often put forth by right wing thinkers in support of the status quo: there is no problem it's all in your mind. I refer the writers to the

whole of feminist literature.

The writers are also saying that we shouldn't shout about what we perceive to be social problems which affect our lives (because women shouldn't make too much fuss ???), but that we (as individuals) should prove ourselves by doing what we want to do, choosing our lives.

This is classic conservative ideology: it is up to the individual to change their life: you can make of your life anything you want, since you have the freedom to choose.

This absolutely ignores the most basic aspects of living in a society; we are constrained from the moment we are born, by conditioning, by lifestyle, by economic inequality, and by discrimination. Not only are we limited in what we can choose to do, we learn to be limited in how we think, which in turn constrains the choices we would even

consider making.

Perhaps the first step to real freedom is becoming aware of the true extent of your limitations, your biases, your ethnocentrism, your belief systems, rather than seeing them as absolute; to go beyond mainstream versions of reality, in which sexism and racism are unseen or naturalised, to really question your life and the way you think. This is exactly what Woroni is for!

It's not enough to talk in terms of each individual person, to write as though we don't exist within a culture: I know it is not possible for me as a woman to ever really be free when other women are oppressed, I cannot live outside a sexist society, I would still be affected. So for me, fighting for what I want, for my freedom means fighting for the freedom of all people, in whatever ways I can: if I need to shout about it I will.

I. FitzGerald

Dear Alina & Kirsty,

Tut, tut, tut. I'm afraid your editors' views were not addressed to me - you see as a woman I do not usually respond when someone shouts "come on guys" as you did in your article. Since you were trying to be so equalitarian perhaps - "come on people, let's get our shit together" - would have been just so much more appropriate???

Sarcasm aside, I must mention that you two women have not read your own *Woroni*. I recall that you printed Adrian Evans' article on the illusion of being 'apolitical'. You suggest that both men and women can be discriminated against on the basis of sex. At the crudest level

this is 'true'. This may be perceived as being "only fair" to poor boys as well as women. Thus you implicitly appeal to 'middle' and 'rational' grounds. To me this 'apolitical-middle' ground totally ignores the fact that men discriminate against women (directly and indirectly) and the patriarchal system discriminates against women overwhelmingly more often than women ever discriminate against men. May I suggest that you reread Adrian's article and decide "which side you are on". Or better still do a Women's Studies unit and thrash out these issues there. Remember though - you are part of a Left Endorsed team which I as a left student voted for. If you wanted to be 'apolitical' you should have

linked up with an 'apolitical' team.

My sarcasm in introducing this letter is not necessarily meant to chide you cruelly for your 'slip of the pen' but also shows just how ingrained sexist attitudes are. You are not escaping them yourselves. If I want to see derogatory descriptions of women all I have to do is buy a mainstream commercial paper. I voted for your team of editors in order to have a different non-sexist, non-racist paper. I consider the DSP a woman aware of what constitutes sexism and racism. The 'slip up' in our own article shows that you two are very obviously not aware of it.

Yours politically  
Cat Woman

Dear Woroni,

In your last issue (No. 4), there was an article about sexism and censorship in which editors Alina McMaster and Kirsty Smith argued for less censorship of *Woroni* (interestingly, the article too was the victim of the censor and didn't appear in the *Woroni* for which it was written). No doubt there will be a stream of letters arguing against that proposition on two somewhat feeble grounds.

Firstly, they will claim that freedom of the press already exists but one

doubts that if the editors themselves are complaining about it. In 1928, Hannen Swaffer said: "Freedom of the press in Britain is the freedom to print such of the proprietor's prejudices as the advertisers don't object to." *Woroni*, whose proprietor is the Students Association, bears testament to this statement - in the article, the authors acknowledge that the paper has a "left and feminist bias". Freedom exists only to the degree that it suits.

Secondly, people will argue that there must be some control because some things are too extreme and

must not be published. Thus we have the Students Association appointed position of Director of Student Publications to decide what is and what is not fit to print and she has guidelines to help her - laid down by the SA of course. Ignoring the fact that this will and has caused the Students Association's beliefs, whatever they may be to predominate, the practice is repugnant to every university student who considers themselves to have an ounce of sense.

We have a situation where someone else - the DSP - decides what you can and

can't read, what is good for you and what is bad. Individuals are being denied the choice. I would have thought that students are capable of thinking and deciding for themselves and do not need anyone else to do it for them. They are not stupid unperceptive little children and the Students Association should stop treating them as such and abolish the position of Director of Student Publications, even if it means they can't impose their views upon us. We need a breadth of choice, not a polarity of opinion.

"I dissapprove of what you say but I will defend to the death your right to say it" (Voltaire)

STEPHEN BYRON



# SEXISM FEMINISM CENS -

Dear Eds,

Re the article "Sexism, Feminism & Censorship", in the last edition.

The authors assert that, due to the "personal politics and hierarchy" of the SA, the editors of *Woroni* are unable to provide readers with a "diverse" and "controversial" range of views.

Firstly, I recognise that personal politics are a part of any organisation. I don't believe it is possible for people to interact in any objective way without issues of power relating to gender, class, race, rank or whatever, arising. It is largely in recognition of the fact that social or economic criteria pervade and structure human relationships that the Publication Regulations exist.

The reason the Publication Regulations have been applied to limit the publication of some parts of some articles, is not due to the whims of individuals within the SA. It is because the SA and *Woroni* must be accountable to the Publication Regulations which provide the basis for the production of a non-sexist, non-racist and non-defamatory paper. These regulations, like the Constitution or the Electoral Regulations of the SA, set limits on the day to day, year to year running of the Association, and provide a basis on which the Association can be accountable to the student body.

The authors seem to wish that views in *Woroni* could be 'diverse' and 'controversial' without the editors or the DSP taking any responsibility for "offensive" (as per the Publication Regulations) material being published. If accusations that the DSP's rulings have been 'hypersensitive' in dealing with certain material are to be made, then perhaps the authors should state where they would draw the line with regard to sexist material. Would they, for instance, object to pornography being published in *Woroni* on the grounds that it exploits and objectifies all women? I presume they would. Where, then, is the line to

be drawn between this more extreme example and the offensive passages that are sometimes objected to in *Woroni*? Why is it reactionary to recognise the more subtle forms of sexism as well as those which are blatantly explained? The SA as the organisation which publishes, though does not edit, *Woroni*, has a responsibility to draw the line, and draw it in favour of oppressed groups. That is why the Publication Regulations exist.

Also, the mere fact that we attend university doesn't mean that we as students can automatically detect and reject images which are offensive. Perhaps *Woroni* can be part of the education students receive at uni which helps us to critically assess our society, rather than being just another publication reflecting mainstream ideas and oppressive ideologies. Whether we can intellectually criticise sexist or racist imagery or not, oppressed groups should not have to experience the indignity of being exposed to it in the first place.

Finally, I find your use of the 'censorship works' ad, used by the pornography lobby to further its cause of exploitation, to support your argument about freedom of the press, rather ironic and quite offensive. What this industry has to do with "freedom" I have yet to discover.

Yours sincerely,  
Mary Todd

PS. I'd be glad to hear your responses to this.

Dear Ednas,

Despite near total immersion in the holy/hole-y straits of sisterhood, fragments of the 'censorship' article pierced my watery feminist sensibility. Yes yes yes. A media monolith is to be at all costs avoided. The notion that one ideology may govern and form all discourse is repugnant to most. Ms McMasters and Ms Smith understand censorship solely in its administrative and explicit context and neatly evade the question of social sanction, however. I could wax further,

harridan-like, re their avowed perception of just where censorship resides, but a girl gets rhetoric burnout, you know? In any case, it is their 'Additional Note' where the cheesiest episode of argument atrophy is contained.

Why, they implore, replete with muesli beads, are we getting all worked up about what the images portray? Assuming that they refer to the discontent derived from media per se, on I ramble. To answer their individualistic plea (and they did ask me to) I could cite a really visceral example (i.e. talk to an anorexic, honey). Calm, centred and womanpositive, I won't. Leave the small-l liberals to the semioticians. Signification and all that weighty cake demands an analysis far more rigorous than I can be bothered to impart.

What really wound its way up my nostrils was the sloppy hippie invocation, 'Feminism is a way of life so DO what YOU want to do.' This reeks. Do these girls work for some denim emporium or are they, by chance, joint founders of the John Lennon memorial teen-team of political enguines? Feminism is a way of life and I've got the haircut to prove it. It is not, by any means, a prevalent mode of life. Embedded in Canberra's south, my female neighbours can testify to this fact. If feminism was a more palpable force, I would be free to walk the streets alone at night, procure an abortion in this city blah blah blah.

Nothing ruins my day more than a slice of the sinister apologetics that effectively blames all oppressed peoples for their misfortune. Victims are not responsible for a world that defines and constrains their choices. Hey, like if we all hold hands and say no rain no rain . . .

I do believe that I am 'at a disadvantage being a woman' and this does not sap my strength. It is a knowledge that lends me some logic. It helps some of us to survive.

The absence of censorship within *Woroni* is a groovy thing. Blame the victim, continue with your unabashed androcentrism. I do find it constructive that sexist assumptions may be made explicit in student journals. The glossies impart their lurid testosterone far more prettily, but they never publish my letters. (Maybe I'm just not trying hard enough.)

Do watcha wanna doo. Bee watch wannaa bee.

Helen Pidd

PS. Up for air, I might as well get my two cents worth. To the (anonymous) critic of Michael Flood. Gender is partly genetic then, and you have evidence. I could name equally conclusive 'proofs'; academic texts that state and demonstrate the opposite. Why wade through statistics and burden yourself with Ivan Imbecile? *Dolly* magazine says the same and she has pictures.

Funny how such assertion emerge at the same time they are being actively dispelled. Blacks, dey got soul. Jews; they are money hungry. Women, they sit demurely, respectful inheritors of a genetic legacy.

One has only to look at the work of the late Sir Cyril Burt and his 'proof' of racial intelligence. It was found, posthumously, that his data was complete fabrication.

Dear *Woroni*,

This letter is in response to Atina and Kirsty's article concerning censorship in the last edition of *Woroni*. It seems to me to be a simple and legitimate plea for more autonomy for the editors of *Woroni* and for the opportunity to present a balanced view of an issue.

It is accepted that just because a periodical prints an article, does not mean that the editors agree with its point of view. While not asking for Ron Casayesque statements, publish both sides of an argument and credit the readers with the intelligence to decide what is reasoning and what is blind prejudice.

As others hunt for Rushdie's head, the banning of Madonna videos and the burning of Noddy books, let *Woroni* have a bit of objectivity, the ability to set things in context and maybe be interesting and provocative in the process.

Yours sincerely  
Jackie Quang



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# OURSHIP : YOUR VIEWS

## A Response to "Sexism, Feminism, Censorship: Two Editors' Views."

by Kristian

Just a few points on the subject of 'editorial privilege' vis sexism and racism in *Woroni*;

1. No, it should not be 'your' responsibility to 'draw the line', to define what is and isn't, for *Woroni*, sexist or racist (or defamatory). The Students' Association empowers the DSP to do this, and she is required to work within the ANU Students' Association Publication Regulations (as you point out).

2. "How can we get student response," you ask, "if we are not allowed to be controversial - if only *select* (my emphasis) opinions are permitted?" There are many creative ways to elicit student responses without stooping to reflecting, reproducing or encouraging sexist and racist attitudes. Being informative and challenging does not necessarily require you to take on the agenda of the mainstream sexist and racist press' ideas of what is and is not 'controversial'. *Woroni* isn't the *Melbourne Truth*, or *The Canberra Times*. It's a paper that, with the help and guidance of the Publication Regulations and the DSP, works to effectively challenge sexist and racist ideas by positively emphasising anti-sexist and anti-racist attitudes, ideas, models and systems.

3. The 'direction' *Woroni* takes does come from the Students' Association, but not from "the personal politics and hierarchy" of the Students' Association. You will have noticed that different individuals across the spectrum of Students' Association politics (and very often on the Left) have very different ideas about what constitutes sexism or racism; as in fact will the members of any editorial group. This is an excellent reason for having a DSP. Your own arguments simply reflect that you have different ideas about feminism, etc. than lots of other students . . . so what? What you are really calling for is over-riding editorial control. If you had stood in the last elections as a *Woroni* Team that did not have active Left Catalyst endorsement then your call for over-riding editorial control would simply be a plug for people to place their trust in your omniscience and the perceived worth of your own very subjectively based brand of personal politics (given the way ideas are reproduced in our society, such a call demonstrates an at best

naive understanding of the problem). Since, however, you have in fact been 'elected', as a collective, by and with the support of large numbers of progressive voters then you might consider your responsibility to those who voted for you . . . those who wanted an informative, challenging, progressive, anti-sexist and anti-racist *Woroni*. Surely you can consider more deeply your responsibility to those who campaigned and voted for you to work with and support the DSP in order to achieve the above. If your own narrow ideas of editorial responsibility outweighs your responsibility to your voters, and to the Students' Association, and to the DSP, then, in all conscience, perhaps you should consider explaining to your voters why you did choose to stand on a progressive Left-endorsed ticket in the first place.

4. Your assertion that the censorship of Graphic No.1 was based on "hypersensitivity" is not so much an argument for 'less censorship' as an admission of the limits of your own 'sensitivity'. Again, who will define the limits of "sensitivity". . . you? your friends? your social group? Fred Nile? 'Women Who Want to Be Women'? We've heard the argument before . . . it's the sort of illogic that denies the fact that people will often struggle against oppression at all possible levels, not at just a few levels or on a part-time basis, against a few people, or in just a few places.

5. "We do not believe that equality is the denigration of men," you proclaim in bold print. Well, neither do I, nor probably do most of the people who elected you. So what? Sexism, in the Publishing Regulations, is applicable to women. True; while the vast majority of printing and other media in this society continues to play a major role in the oppression of women, continues to enforce an economic system that obliges women as a group to take less pay, continues to reproduce ideas that women as a group should only enjoy limited choices as opposed to men; etc., etc., in short while society continues to oppress women as a group, then we absolutely need a *Woroni* DSPed on anti-sexist lines. There is a difference between non-sexism and anti-sexism; the latter must be an ongoing transitional struggle to achieve in practice, and for everyone, the former.

If, on the other hand, women as a group had somehow, since perhaps the incredibly lengthy historical

period that saw the initial rise of class societies, benefited in part from systems that oppress men as a group, you might then be able to write about "sexism against men" as a group. As well, since 'our' society hasn't yet achieved a state of non-sexism, any writing about sexism against men as a group is more than a little ahistorical.

6. Your call for less 'censorship' and greater 'freedom of the press' is vacuous. 'Freedom' in whose interests? How should people be 'free'? Until you can explain to your readers why so many people on our planet are 'free' to starve, why so few are 'free' to make fortunes through exploiting masses of people, and why an economic system is 'free' to exploit women through unpaid and lower paid labour, sexist advertising, etc., your argument is in danger of being run-over by certain objective realities of life.

While, of course, in 'our' society (have you noticed the TV news and newspaper ads that report daily about how 'our' dollar is doing, for example?) the dominant ideology of 'freedom' remains a Liberal one, what you're really calling for is 'more power to the few', in whose basic interests these ideas work'. Murdoch and Fairfax fashion extremely flexible editorial tools for their rags from people espousing more progressive views than yourselves.

7. 'Traditional' images of women reproduced in a Left-oriented *Woroni* may indeed, as you argue, be viewed with a critical eye. However from the mainstream media our senses are literally 'bombarded' with sexist and racist images on a continual basis. This bombardment does not objectively cease simply because we suddenly one day find ourselves studying a course at uni. If we want crap we can read *The Daily Telegraph* or *NuVo* or various high-school rags, so why waste *Woroni's* pages reproducing stereotypical images of women instead of furthering your collective attempts to produce a controversial and challenging *Woroni* that it also tries to be at least a bit atypical?

8. Your assertion that people, and especially uni students, should be able to 'think for themselves' borders on the pathetic. We're encouraged to do so only within certain limits.

Murdoch and Fairfax, for example, push the same line as you, that we 'should' be able to think for ourselves, in order for them to justify making fortunes from

publishing the most extreme right-wing and sexist/racist rubbish. The argument you push acts historically to deflect the majority of people in 'our' society from posing the question why our 'free' printmedia is owned and controlled by two people (or why 'we' don't have any control over 'our' dollar going effectively down the drain, for example). You didn't seem to think too critically when you reproduced such a Liberal argument. When, in fact, uni students and others have started to 'think for themselves', i.e. read and studied outside the dominant ideology, then they've challenged the sort of right-wing ideas you are reflecting; by creating, for example, DSPs to ensure they have a decent alternative newspaper.

Look, I've probably exceeded the word limit (would that be an infringement on my 'freedom?') but I hope you view and publish this as a constructive response to your own call for others' "opinions and ideas". I also hope you think through a bit more your responsibility to your editorial collective, your voters, your readers, your Students' Association and your DSP, and that the result of your long hours of labour and people's (sometimes critical) support is issues of *Woroni* that are anti-defamatory, anti-sexist, anti-racist and interesting, controversial and challenging.

Good luck,  
Kristian

P.S. Where'd you get that 'Hitler, Khomeini, Swaggart, Stalin' graphic from ?? The last time I saw that very same graphic, it was covering a leaflet dropped on my doorstep by a N.S.W. 'new'-right group, which has since been linked to various ultra-right, racist National Front-type groups in N.S.W. and W.A. It may be an 'effective' graphic for stirring up a few feelings, but without an even basic attempt to analyse the questions of why and how those individuals are identified with 'censorship', it remains simply a bogey to be used by right-wing 'scare' groups.

PPS. Oh yes, the only other time I recall seeing your graphic was, if I remember rightly, in an issue of *Woroni* edited several years ago by some members of the ANU Liberal



# Is the amalgamation dead (yet)?

Surely the question on all our minds at the moment.

The last week of first term saw a meeting of 600 staff congregate in Melville Hall to address questions regarding the amalgamation to a panel including the (pro-amalgamation) Vice Chancellor and the (equally pro-amalgamation) Chair of the Board of the Faculties.

Notice such a meeting was not provided for students.

Some students did, however, hear of the meeting in time to attend and the presidents of the SA and PARSA (Mary Todd and Matthew Allen) contributed to the vehemently anti-merger debate.

The SA does not share what seems to be the elitist view of many staff that the amalgamation would be detrimental to education at ANU because the nature and standard of education at the CCAE is different and "inferior" to the university's. However, the problems with the amalgamation identified by the Association as important, such as the corporatisation of the university (a change to a more highly centralised and non-consultative bureaucracy), increased pressure on student services and accommodation, and the bullying tactics employed by the government to implement the merger, render all those who oppose the amalgamation useful allies.

It is encouraging to see that so many were prompted to participate in this action to defend education and the university from the government's attacks, but why did it take them so long. The Students' Association has been leading the fight against the amalgamation, and general cutbacks, for months and while we appreciate the support which was finally given by the staff, the task would have been made much easier if they had been quicker of the mark. The meeting also strongly criticised the university administration for having only lamely pursued the University Council's stance of opposition to the amalgamation and for having made little or no assessment of its effects on students.

Subsequently, the University Council has recognised the opposition of staff and students to the amalgamation and has withdrawn from any negotiations on the merger until the matter is decided by Parliament.

This strong anti-amalgamation stance was adopted despite a threatening public statement

released earlier that week by the Minister for Education, Employment and Training, John Dawkins. Dawkins' petulant statement threatens worse alternatives for ACT higher education if amalgamation does not occur. In particular it suggests a plan to separate the ANU Faculties from the Institute of Advanced Studies, to amalgamate the Faculties with the CCAE, and to relegate control of this teaching institution to the ACT government.

There was, however, no educational or other justification provided for this new plan. It was just announced. Obviously the plan was being used by the Minister, and probably the University administration, to simply frighten the students and staff of the ANU into accepting the merger.

Some members of the University fear this plan because they believe that separation from the Faculties would place the Institute in an extremely vulnerable position for the receipt of funding, while others predict a sharp decline in the number of post-graduate enrolments in the Institute.

But what about undergraduates?

If an unpredictable local government which could be readily swayed by the whims of local industry were to have the ANU Faculties as well as the CCAE under its control, then the direction of undergraduate course offerings at the ANU could take on a markedly vocational turn and start to lose at least the semblance of academic autonomy.

The likelihood of this proposal reaching fruition is, however, extremely small. One, it failed to serve its purpose - the Council ignored the threat. Two, the Opposition and the Democrats have rejected it, and whilst their own education policies either threaten to vastly undermine public education or won't ever come to fruition, they can prevent this particular threat. (We can question their motives, but still appreciate the support.) Three, the powers that be in the university administration will fight tooth and nail against this particular threat.

Obviously, for the reasons already well rehearsed, students should continue to oppose the amalgamation of the Faculties with the CCAE. Students are equally entitled, however, to ask the University and government what the benefits are for us in remaining linked to the Institute.

The merger legislation itself was

withdrawn from debate in the Senate at Parliament's last sitting, owing to the promise to block the legislation issued by the Opposition and the Democrats. Dawkins has said that he will consult the local government advisory committee (whose members the SA is currently wooing into opposing the merger) about the amalgamation, and then present the Bill to the House of Representatives in early May.

Although the continued opposition of the Opposition and the Democrats to the amalgamation makes it very unlikely that the Bill will go to the Senate, it is slightly premature to claim the end of the amalgamation as a massive student victory. The public campaign against the amalgamation must continue to ensure that the Opposition and the Democrats do not renege on their promise to oppose the Bill.

## Funding

It has become increasingly apparent from his own statements that Dawkins does not have the nerve to directly punish institutions who refuse to amalgamate by withdrawing their. Instead, he has needed to announce some funding perks to make amalgamations more palatable. Nationally, \$290m will be available to amalgamating institutions for capital works, and a further \$21m for the implementation of amalgamations.

This promise is really not as good as it looks however. The government's task force on amalgamations has recently recommended that the new amalgamated ANU receive \$4m in funding, at least half of which will be earmarked for specific purposes - an extension of the ANU Biochemistry building, and a contribution to student accommodation at CCAE.

The latter *could* be spent on providing much-needed low-cost accommodation for CCAE students, but why is this void to be filled only under an amalgamation? Why is the government only taking responsibility for some of the student population at a time at which it is politically expedient to do so?

The remainder of the proposed grant to the new ANU includes \$0.5m to spend on office refurbishments "associated with the post-amalgamation movement of staff". This latter seems quite unfair. There is no guarantee that basic student services such as health services or intercampus transport or even a full range of courses will be adequately

resourced in the near future but it seems that the needs of the administrations for office refurbishments(!) would be more than catered for.

The \$1.5m left over is a fraction of the \$5.5m which the institutions have estimated will be required to fund the merger, including necessities such as the linking of library and computer systems and the provision of intercampus transport.

The other carrot the government is holding out is the Engineering School, which it promises to build at the CCAE if the merger goes ahead. It has not provided any good reason why the ACT shouldn't get the school despite not amalgamating. There is no reason why a joint school could not be built upon the existing programs at the CCAE linked with those post-graduate research projects in the field at the ANU.

The carrot is no where near large enough to overcome the problems of the amalgamation. We must, therefore, continue to reject both the amalgamation and the terms under which the government is trying to impose it on us.

## The Smith Report

A recently released report on higher education research policy (the Smith Committee Report), has made what constitute some promising recommendations for Australian research.

Unfortunately it also bodes ill for the future of the Faculties of the ANU.

The Report proposes that \$64m be injected into the system for institutions to spend on infrastructural support for research, and that all postgraduates be exempt from paying any HECS (student tax) for the entirety of their studies.

But if this is in recognition of the fact that HECS will discourage students from undertaking post-graduate studies (and it has indeed contributed to a decline in post-grad enrolments) why isn't the same concession being made for part-time students, a group where level of enrolments have also suffered as a result of HECS.

The Smith Committee Report also spells out a centralised funding allocation system which will enable the government to "equalise" funding - or, as one summary describes it, "to provide equitable guidelines on the *withdrawal* of funds from higher education institutions."

This flashes a warning light when it comes to the ANU Faculties.



Believe it or not the Faculties are perceived to be overfunded and it is estimated that cuts of the order of \$0.5m will be applied. Moreover, the timing of the cuts is not yet clear.

Why is the perception of overfunding inaccurate? Firstly, our funding levels are only high in relation to other institutions. Secondly, over a period of many years the Faculties have absorbed funding cuts for the whole university, while the Institute has escaped relatively unscathed.

The report also endorses a worrying element of the government policy enunciated in the white paper - the allocation of funding on the basis of capacity to fulfil government-identified areas of national priority. Since the government sees business, science and technology related courses as the most crucial to the short term needs of the business sector in this country, critical and socially-oriented courses (particularly the humanities) will be in an ever more vulnerable position for funding.

It is therefore evident that students must continue to fight for a well-resourced public education system, both at the national level and here at the ANU.

### WHY ARE WE STILL OPPOSING THE AMMALGAMATION?

#### 1. Forced Amalgamations.

The Amalgamation is of course being forced upon the ANU against the express will of its governing Council. Without the Amalgamation, the ANU would fall below the new and arbitrary benchmarks of 5000 and 8000 full time students required for adequate funding in teaching and research. Therefore in its opposition to the proposed amalgamation the Association is insisting that funding levels be maintained for teaching and research at the levels presently provided, despite the recommendations of the White Paper, the funding arrangements of the new Unified National System, and the continuance of ANU as an institution of only 5000 EFTSU's (effective full time student units). Otherwise any opposition to the amalgamation places the role and quality of teaching and research at ANU in jeopardy.

#### 2. Corporate-style management

The ANU Students' Association recognises the Amalgamation is founded in the increasingly belligerent and narrow economic rationalist policy in higher education pursued by the Labor Government. Amalgamation in the

rashion proposed, with a far smaller and inherently non-consultative Administration, will lend itself toward centralised control of ANU by the Department of Employment, Education and Training. In effect ANU is being prepared, or structurally modified, for the implementation of the White Paper recommendations for higher education - increased specialisation in teaching and research, and increased concentration of resources in areas of Government and industry demand. The place of universities as centres of pure scientific research, and centres of critical social research and learning, is being seriously undermined.

#### 3. Inadequate representation.

Student representation on the powerful decision-making bodies of the new institution is also an area of critical concern. The present ANU Council, of 44 members, contains four student representatives. They are the Students' Association President, the Postgraduate and Research Students' Association President and two general undergraduate student representatives. The proposed Council of the new institution will contain one student representative and only eighteen members in all.

The other crucial decision making body of the new ANU would be the Board of Faculties. When changes to the new institution were being made this Board would largely decide what those changes would be. The extent of Student representation on the new Board of Faculties would be determined by the new Council, itself very poorly representative of the entire university population. It is critical that no amalgamation proceed which would bring a diminution in student representation - as seems likely. This would represent a decline in present student representation and a loss of student input during the early crucial years of amalgamation.

#### 4. Staff-student ratios and course quality.

Increased pressure will be applied to the shared faculties at old ANU. These will have far greater enrolments should amalgamation proceed. Without increases in staff numbers there would be drastic increases in tutorial and lecture sizes. This would render the Government's legislative safeguard that students presently enrolled would not see their degrees effected, somewhat meaningless. Patently the quality of their degree, though perhaps not the kind of degree embarked upon, would be diminished.

#### 5. Course range not likely to improve.

The system of funding outlined in the White Paper, which forces institutions to concentrate their resources in fewer fields of study in order to compete effectively for

funding, patently undermines the goal of greater course range touted as the justification for the amalgamation.

A plan to assimilate the Asian Studies Faculty into the Arts Faculty which was aired in the context of the amalgamation poses a considerable threat to staff-student ratios in Asian Studies which in turn will be detrimental to the quality of its graduates and reputation. The idea was proposed in the first instance because of a desire by the heads of ANU and CCAE to create a numerical balance of faculties for which each of the old institutions would have primary responsibility. The logic was clearly inane. It rested on the politics of the Amalgamation and disregarded staff and student interests entirely. Unfortunately the Vice Chancellor of ANU has recently restated his desire to merge the Asian Studies Faculty. Coupled with the appointment of Professor Scott, Principal of the CCAE, to the task of merging the CCAE schools and ANU Faculties it would appear that the fate of Asian Studies is again in jeopardy.

If amalgamation should proceed, unless regular and free transport between campuses is provided, students will, for reasons of convenience or economic necessity, inevitably plan their courses to fall within the courses offered by one of the original institutions. Women as a group would particularly suffer under the new arrangements because their geographical mobility is more often decreased by childcare responsibilities. Disabled students would also be greatly disadvantaged by the new arrangements.

#### 6. Student services and accomodation.

Another area of concern is in services. Certain student services at old ANU are liable to suffer where they are not matched, or not matched in quality, by a similar service at the CCAE. Of particular concern is the highly regarded Counselling Centre, Study Skills Unit, and Careers and Appointments Service. The increased demand placed on these services would inevitably erode their effectiveness unless they were provided with increased funding proportional to the increased load placed on them. Perhaps the most critical aspect of the amalgamation for disadvantaged students is the threat to cheap accommodation at ANU. Presently there is only Toad Hall, where prices have risen 50% in two years, and Lennox and Corrin. Places at all three are already in over demand. The Amalgamation will propound this situation because it will bring CCAE students, themselves provided with no low cost accommodation and only six hundred places of medium cost accommodation, into the struggle for cheap accommodation on the old ANU campus.

#### 7. Economically Farcical

If the amalgamation was to be hugely beneficial to students, then perhaps any cost could be justified. However this is not the case and the amalgamation looks to be a waste of scarce public resources.

The Commonwealth Tertiary Education Commission Report of 1986 found that the optimal size of any tertiary institution, in terms of economies of scale, lies between 3000 and 3500 full-time students.

The proposed amalgamation, touted as a common-sense rationalisation of resources, would create an institution of roughly 10,000 full-time students. The rough economics of the Amalgamation seem to contradict the very economic rationalism- savings through superior economies of scale- that the Government has extolled as a rationale for amalgamation. The immediate cost of 5.5 million dollars, with an expected recurrent saving, after five years, of one million dollars and a recurrent cost of \$400,000 for providing transport and data communication between the two campuses, are the ANU's own figures. It is estimated a further 12 million dollars is required to achieve parity of pay between staff at the institutions. It is highly likely, as the history of most ad hoc capital intensive projects demonstrate, that the 5.5 million figure is conservative whilst the figure of one million dollars savings per year in administration costs is too optimistic - administrations rarely choose to cut themselves in real terms. Even if the projected figures are correct, the initial outlay does not justify the final savings in administrative costs because the educational advantages of the proposal are slender.

Mary Todd

### **THROW AWAY THIS NEWSPAPER AND IT TURNS INTO A KID'S BLANKET.**

For a lot of desperate young people, trying to keep themselves warm is a constantly recurring nightmare.

When the Salvos call on you, please help us to help the growing number of homeless people.

Thank God for The Salvos.



RED SHIELD APPEAL, MAY 28TH.

VALUE YOUR FAMILY



# DROWNING BY NUMBERS



Have you ever been to one of those films where it seemed everyone in the audience was laughing except you? Well, such was the case last Saturday when I went to review Peter Greenaway's film 'Drowning by Numbers'. The absolutely packed auditorium testified to the number of Greenaway enthusiasts in Canberra. His other notable films include 'Zed and two noughts', 'Belly of an architect', 'Draughtman's contract', all of which, I am told, bear his mark of an off-beat surrealism with a comic-intellectual undercurrent. This was the first of his films I had been to and thus didn't know what to expect.

The humour in the film is very subtle and relies on the effects of the absurd. We end up questioning 'would it really be so crazy if this actually happened?'

The surrealism in 'Drowning by Numbers' is not the grotesque, monstrous, and somewhat incomprehensible sort that the likes of Salvador Dali produced. Greenaway's brand is much less subjective and seems to be about the dream world of the waking life. A slightly famous 18th century English poet once said that we all go through life not fully awake - sort

of in a dream world of our own. This is the dream-world portrayed by Greenaway - a world full of game playing, and where life, death, and numbers form a bizarre triangle, and where the people in the film are very much into doing their own thing, no matter how strange it may seem. This personal pseudo-hedonism is emphasised by the brilliant cinematography, where an opulence bordering on the repulsive is portrayed.

Picture an adolescent girl in a Victorian ballgown skipping with a fluorescent rope whilst counting the stars by name; a young boy into glorifying the deaths of animals on the roads; adults playing lots of actual games; stunning camera shots; and a haunting musical score by Mozart, - and you have some of the ingredients of 'Drowning by Numbers'.

The rationalising attitude of 'What does it all mean?' is best left at home when viewing films like this, and despite the fact that I did not find it hilarious, I would recommend 'Drowning by Numbers' to anyone interested in the bizarre and unexplainable side of life.

S.T.

ELECTRIC SHADOWS

F I L M R E V I E W

## Pen Friends

10.III.1989

Australian National University  
Canberra 2600 NSW

Dear Mesdames,  
Dear Sirs,

Long time ago was existing this fine custom to have a pen-club or to arrange correspondence actions at schools/universities. Is it still the same today?

I am 45 years young, my son is nearly 16 and since 3 years I am divorced. I want to start a new life and rather would like to have again friends all over the world, special in Australia, because I like your country.

Would you, please, be so kind to help me to find friends to correspond about literature, languages, classical musics, culture, nature, actualities, politics, sports, humanisue, technicality, computer, etc.?

I would be very glad you find a possibility to fulfill my desideratum and, please, excuse my deficient English.

Yours faithfully  
Renate Haoulia

Schillerstr.3  
3 50 Peine  
West Germany  
March 26th, 1989

Hello!  
My name is Semra. I am 20 years old and I study in University. I want to be friends with you. And you?

I living in Bulgaria, and I want to have very much friends from Australia. Can you help me? If you agree, write me you please. I wait you letters with impatience! All the best!

Congratulations!  
Semra

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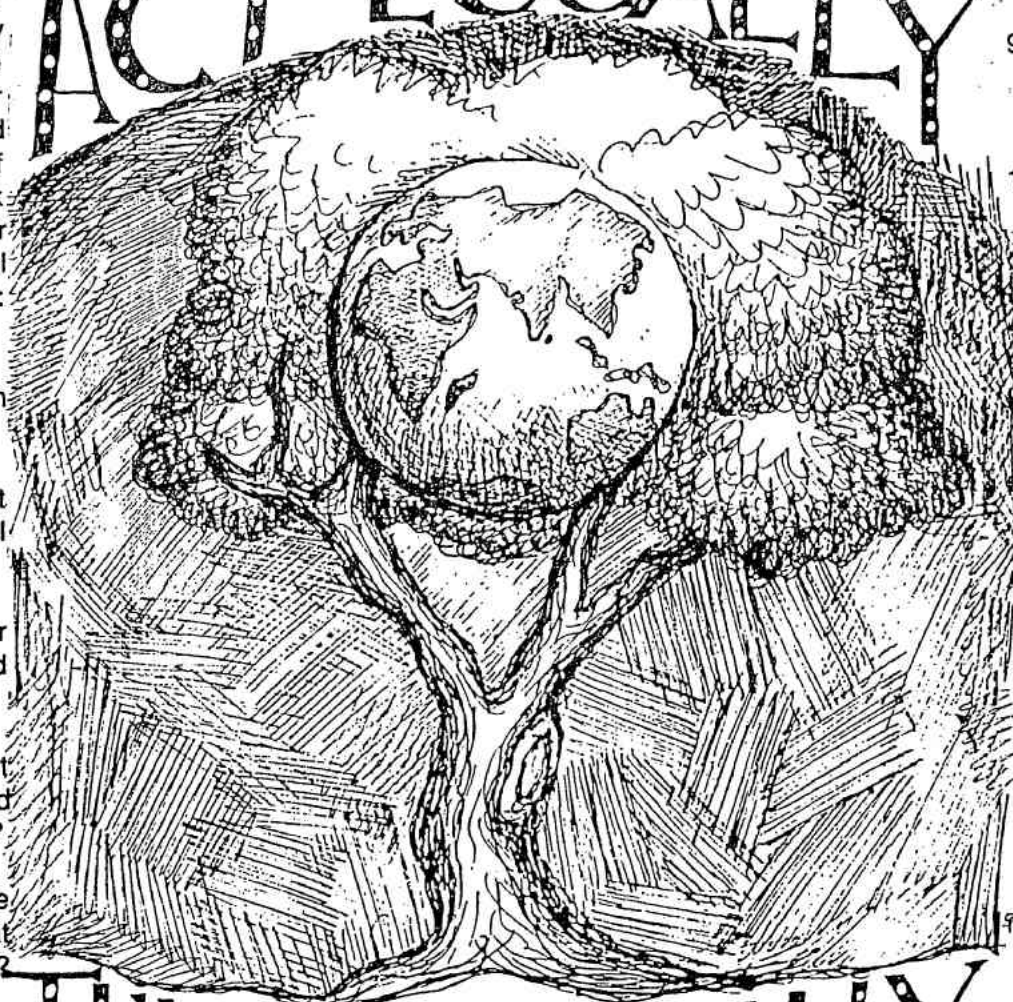


# GREEN AWARENESS

Urban dwellers have a distinct problem in 1989: They are separated from the environment by their inhabiting the concrete hive which forms the ugly apogee of industrial culture. But now many urban dwellers are starting to wake up to the importance of the mother earth we live on, in her manifold interrelatedness. A practical list of questions which we can all ask about our surroundings and their interface with the deeper ecological manifestation and essence follows: (Applies to any bio-region) ----

1. Trace the water your drink from precipitation to tap.
2. Approximately when did you last see the moon? When is it full next?
3. Describe the soil around your home in some way that would assist a potential cultivator.
4. What do you know about Aboriginal presence and subsistence in your bio-region?
5. Name five or four or any edible native plants in your area. What season do they become available?
6. Where do destructive storms usually come from? i.e which direction?
6. Where is your nearest garbage tip? What process of disposal is

## ACT LOCALLY



## THINK GLOBALLY

used there? Is there any recycling?

8. When is the winter solstice? The equinox?
9. Think about trees near where you live. Are any of them native trees?
10. Do you know the common or scientific name for any birds in your area?
1. How has land use, in a broad definition of what has been done to nature, changed in your area over the last 200 years?
2. What were the geological events that produced the landforms in your bio-region?
3. From where you are reading this, point to the North.
14. What energy costs you money? What sort of energy do you use the most, what sort is it, and can you do without it? (Or use pedal power or solar energy).
15. What developments of energy, mineral or other natural 'resources' are under way or proposed in your bio-region? Are they environmentally sound?
16. Where is your nearest wilderness area?

### THE WEEKEND BUSHBAND

Hoedown time! Premier Canberra bushband Chateau Cardboard start the week with energetic old-time dancing by the B&G bar. Work off your new term blues.

Burton and Garran Hall  
Sunday 7<sup>th</sup>  
7:00pm

### BOOZE 'n' BANDS AT THE BAR

Sick of lectures? Rage away to end the week on Thursday night with top Sydney covers band Geneva, playing at the Uni Bar right after the Forests Debate finishes. Half price beer goes on sale at 10:00pm sharp.

ANU Bar  
Thursday 11<sup>th</sup>  
Night

### WILDERNESS FILMSHOW

See the controversial south-east forests in the Wilderness Society's film "Eden: Woodchips or Wasteland?" Film runs for 30 minutes.

Copland Theatre  
Wednesday 10<sup>th</sup>  
1:00pm

### SO WHAT'S IT LIKE?

Scenes you won't see on TV, the Wilderness Society's own footage of recent demonstrations on the south-east coast. Discover what 'non-violent direct action' means.

Copland Theatre  
Tuesday 9<sup>th</sup>  
1:00pm

WELCOME TO

# FORESTS WEEK

May 7<sup>th</sup> to 11<sup>th</sup> at the ANU

### FORESTS DEBATE

Melville Hall  
Thursday 11<sup>th</sup>  
7:30pm

What future for the south-east forests? Hear the issues *and* have your say in this Parliamentary-style debate. Speakers include Robert Bain, Executive Director of the National Association of Forest Industries, Milo Dunphy, Vice-President of the Australian Conservation Foundation and Judy Lambert, National Liaison Officer of the Wilderness Society. Chairman will be Des Manderson of the History Department.

### INFO, STALLS AND FOOD

Union Court  
Thursday 11<sup>th</sup>  
Lunchtime

Information and shop stalls will be out in Union Court during the week. Buy yourself a T-shirt or pictures and posters for your room. Make a donation to the fighting fund. Find out more about what you can do to save wilderness areas...

Forests Week  
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The Forest Action Group  
and  
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All Enquiries: 492212  
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# CONSERVATION

LETTER FROM -

## RAINFOREST INFORMATION CENTRE

PO Box 368  
Lismore NSW 2480.

Friends,

Here are some recent stories about what's happening with the Penan tribe in Borneo (the last viable hunter-gatherer culture in SE Asia) and the plight of their rainforest home falling to the most rapacious logging operation on the planet. Seven square km a day are disappearing of their traditional lands as well as those of the Kelabit, Kayan and other tribes.

This is the front line in the struggle for the world's rainforests which are, as the IUCN proposes, the world's most important conservation priority.

Worldwide actions will once again be taking place on April 24 when 43 tribesmen stand trial (postponed from October 31). There are now 45 Rainforest Action Groups around Australia, and once again demonstrations will be taking

place outside Malaysian Consulates, timber merchants selling the meranti, pacific maple and other rainforest timbers imported from Sarawak, and blockading the boats carrying the timber into this country.

The rainforests are the womb of life. They contain more than half of the world's ten million species of plants and animals. Yet satellite photographs show that they are disappearing at the rate of 50 million ha/year. Scientists estimate that we will lose another million species by the turn of the century - as many extinctions as in the past 20 million years. At this rate, less than a single human lifetime remains before they are utterly annihilated. We are the last human generation that will be able to do anything about this. What else do we have to do that is of more importance than finding creative ways to grapple with this holocaust? We desperately need money both for the Penan and for our campaign.

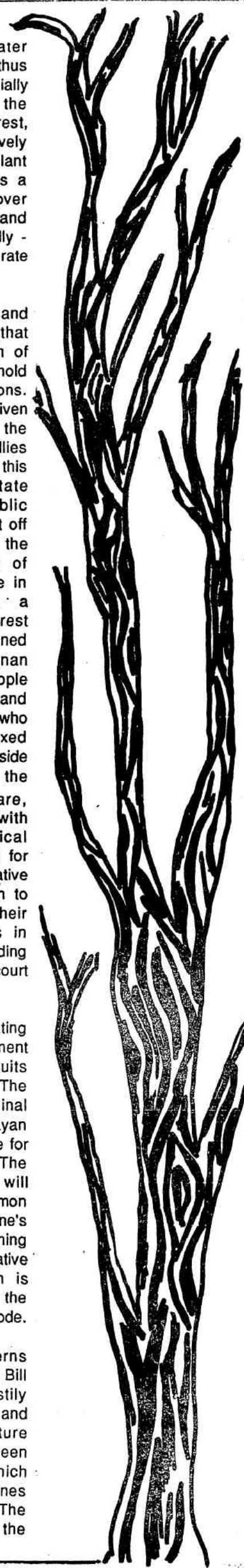
For the Earth  
Anja Light

global rainfall and freshwater cycles, and taking in CO2 and thus helping to hold back the potentially disastrous consequences of the Greenhouse Effect. This forest, even though it is being 'selectively logged', is losing half of its plant life and is being destroyed as a rainforest. Rainforests now cover less than 7% of the earth's land surface and are shrinking rapidly - most rapidly in Sarawak at the rate of seven square miles each day.

On one side of this culture and resource clash is a system that promotes the individual wealth of the relatively few people who hold the valuable logging concessions. These concessions have been given out by the Chief Minister of the state to friends and political allies as favours and payoffs. Also on this side lies the wealthy state legislators and other public servants who are openly bought off by the timber interests. On the other side are the cultures of peoples who know how to live in harmony with nature on a sustainable basis, with a forest knowledge accumulated and refined over generations. The Penan especially are a peaceful people with a strong sense of family and community and natural justice, who raise their children in a relaxed and beautiful environment. One side bulldozes the gravesites of the other, denies medical care, threatens and intimidates with force, arrests, and political restriction, and claims to do it for the natives' own good. The native people, meanwhile, have taken to political organizing, placing their bodies on the logging roads in nonviolent blockades, and defending and attacking in the Malaysian court system.

The focus of this battle, originating with the blockades, for the moment rests with the native law suits which fall into five categories. The first is comprised of the criminal suits against the Penan and Kayan under the Malaysian Penal Code for obstruction of public roads. The defence to these charges will primarily be based on the common law right of private defence of one's property. The natives are claiming that they own this land under Native Customary Rights law, which is supposed to be protected under the Sarawak Constitution and Land Code.

The second category concerns charges under the 1987 Forest Bill Amendment, which was hastily passed by the timber-owning and supported Sarawak legislature shortly after blockades had been forcefully removed, and which provide for up to \$6,000 in fines and two years imprisonment. The defence here, again, will be the



## CULTURE/RAINFOREST CLASH HITS BORNEO COURTS

• Duane Dorn

Musa Bong Mirai, a 20 year-old Penan tribesman from the interior of Borneo, entered the defendant's box in the bleak courtroom and stared at the Malaysian magistrate sitting behind the bench. He was charged with Criminal Mischief by Fire for allegedly burning and destroying a logging company bridge. He was also the first of his tribe of nomadic hunter-gatherers and rainforest dwellers to meet this modern legal system face to face. He could have stayed hidden in the forest, but with the rest of his people who had been blockading logging roads for nearly one and a half years, he chose to come out into the open, risking his freedom, to fight the government on their own turf.

In Malaysian Borneo, the rainforests that Musa is trying to protect are the home and food resource for half a million Penan, Kayan, Kelabit, Perawan, Murut and other natives. In the last five years logging has increased at such a rate that Malaysia is now the largest tropical hardwood exporter in the world. The once clean and fish-filled rivers are now muddied so that fish catches are significantly lower and the people are experiencing health problems from drinking the water. The wild boar and deer that were once

plentiful are now scarce, and many of the natural forest produce of rattan, starchy sago and wild fruits are also disappearing. Logging companies have indiscriminately bulldozed over farm plots, fruit orchards and even gravesites. Most natives find only token compensation and little participation in the commercial exploitation of this resource.

Besides the threat to the native food source and cultures, also at stake in this battle are the world's oldest and perhaps most diverse rainforests. Since the ice ages never reached the island of Borneo, these rainforests have been propagating their diversity and wildness for an estimated 150 million years. Forests have been called the skin of the earth, acting not only as a protective layer for soil, water, and smaller plants, but also as a layer through which pass the forces of life. And the rainforests are the foundation of this life force, holding over half of the plant and animal species on earth, offering the source of 25% of modern medicines with still less than 20% of their plants studied for medicinal use, providing germplasm needed yearly for the regeneration of many of the north's fruit and vegetable crops, playing important roles in regional and



common law right of private defence. A constitutional attack will also be taken against this Amendment since it acts to deprive people in general of the basic right to protect their property.

A third category concerns six bridges what were burned in late summer 1987, and for which six natives have been charged with Criminal Mischief by Fire. Musa Bong Mirai's trial of December 12 and five other Penans' trial of December 10 1988, were both postponed. The first, Musa Bong Mirai's trial, was postponed on request of the Police Prosecutor - he said that six of his ten witnesses, including the complainant logging camp manager, could not be

found. As one trial observer had seen this manager in town a couple days before trial, lawyers here assume that the postponement was requested because the prosecution case was weak. Such delays are common in Malaysian practice. The second trial was also postponed because there was not a neutral interpreter present for the Penan. Lawyers here expected that these cases would be delayed like this for years and then dropped, but in response to a letter from a local environmental organization the Chief Justice of the Sarawak High Court is apparently moving to have these cases heard in the next few months. The right of private defence may also be plead in these cases as the bridges were within land that the natives have used for generations and claim as their own.

The fourth case is one taken by a Kayan man, Laing Wan Uyo, who won his blockade case in court in 1987. He is suing the police and government for false arrest and malicious prosecution, and his trial is scheduled for Miri magistrate's court in March 23 1989. A win here will be a good precedent for the natives, though the case may take years to complete.

The fifth case is one filed on behalf of 43 Kayan natives arrested and charged with blockading in 1987. The case will bypass the lower Magistrate Court and go directly to the Sarawak High Court with a constitutional and international law challenge to the government's process of granting logging concessions without due regard to native rights. The case will begin with the State Constitution and Land Code protections for Native Customary Rights, and general protections of property rights. Next will come arguments based on Federal Constitutional guarantees of no taking of property without due process and just compensation. Finally, several international law human rights arguments will be advanced, including the right to self-determination, to practice one's religion, to raise one's family as one wishes, to make a living off one's land, to participate in development, and to maintain one's culture. It is unlikely that these

will be a factor in the decision, but they will be useful in educating the legal profession and the public, and thus paving the way for their use and more likely acceptance in later legal and political decisions.

The primary burden on these natives is the cost of travel to trial. For the Kayan civil disobedience trial alone, scheduled for April 24 1989 (this will be the second hearing, the first on October 21 1988 was postponed), the travel costs will be about US\$900. This is a tremendous drain and burden on these people, the majority of whom only marginally participate in a cash economy. Additionally, from December 1988 to February 1989, 128 Penan were arrested for blockading and they will also need help with travel costs to Marudi for their hearings. It is here where we can be helpful, but there is more that we can do if we choose to take the time.

In the continuing fight for human rights and conservation of the environment in the world, individuals of conscience are the most effective check upon the unjust actions of governments; and lawyers, with their special knowledge and status, can make a uniquely valuable contribution. For those who would like to send a letter to the Chief Minister/ Forestry Minister or to the official, drop a brief note to the RAN and background information and sample letters will be sent to you to facilitate this important task. For the majority who do not have time, a financial contribution will be equally valuable. If we can help to free the natives from the intimidating expense of going to the cities for these cases, they, with their bodies and freedom on the line, will do the rest to protect their cultures and these ancient rainforests.

# S.E. FORESTS

## BIG PROTESTS AT EDEN

More than 140 people were arrested in about two hours on the morning of April 24 while walking in a police-protected area of forest threatened by woodchipping near Sheep Station Creek, about 65 km west of Eden. Nearly 300 people took part in the protest to save the last NSW habitat of the long-footed potoroo, a rare kangaroo only discovered in 1980.

Harris-Daishowa two weeks until 25 April to stop logging National Estate areas or face legal action over breach of licence. The logging corporation, which is wholly Japanese-owned, replied two days before the deadline that they would sue for loss of earnings. A spokesman for the SE Forests Alliance said the only thing that had held up Harris-Daishowa's logging operations had been the incessant rain.

Legal battles loom in the SE forests fight. Conservation groups gave

contributed by Matt Andrews







## Sexism, images and censorship

It's really important to try to address these issues from my position as a man. I have no problems with image no. 2, that shows the 'emotionally dependent bloke'. I feel that it's fine for women to point out the injustices that men do, to criticise men for actively oppressing women. Calling this 'sexist' assumes an already existing equality between men and women. There is no such thing. Calling women's criticism of men 'sexist' ignores the reality that in this society women's interests are subordinated to men's.

It is not 'sexist' for women to have women-only meetings, to be angry at men, or to not want anything to do with men. In the same way, it is not 'racist' for black people to have black-only meetings, or to say "White people are bastards".



You are talking about the censorship formally exercised by institutions and governments. But there is a far worse kind of censorship. This is the everyday and insidious silencing of particular people's voices and lives. Patriarchy is censorship. It is censorship of women's lives. Patriarchy involves a daily silencing of women's voices and women's lives. Sexism is the worst form of censorship.

The graphic that accompanied the article ("The Experts Agree - Censorship works") was an advertisement in The Canberra Times, put there

by the 'Adult Video Group', who produce and market pornography. These pornography lobbyists just love to complain about censorship. Censorship prevents them making profits by selling degrading and objectified images of women. Ironically, the four famous faces are all of men who had no problems at all with being rabidly anti-feminist.

There are so few positive images of strong women, or of disabled people, or of Aboriginal people. Most of the representations of

men in this patriarchal culture show them as aggressive, obsessively heterosexual, powerful, and dominating women. It takes hard work to conceive of different images of masculinity. Choice of images is a myth.

And some images aren't okay to present. Presenting in a favourable way an image of a man who rapes or harasses women, or of a racist, is wrong. The image condones and legitimates the practice, whether it is rape or racism.

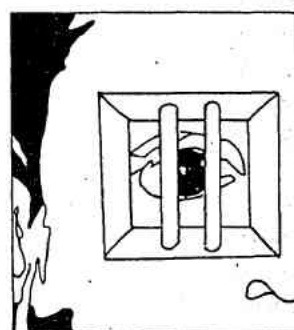
Talking about images can also get complex; images are only understood in a social context. The same image is 'read' differently by different people. The image of a woman clinging to a man for protection exists in a culture with millions of such images of helpless and vulnerable women being protected by men. So this one sexist image is reinforced by a whole web of others.

I'm not so sure that us wonderfully enlightened Uni' students can 'think for ourselves', responding critically to traditional images of women. There's certainly not much visible enlightenment among men on this campus. (I feel strange saying this, because I also know that some men are doing heaps about sexism, and I want to praise this). For example, who picked up the sexism in Peter Lynch's article, on page 21 of the last issue? One of the female characters is a "brunette".

I wonder if Peter Lynch describes himself or other men as 'brunettes'.

Kirsty and Alina ignore the ways in which the operation of power defines the choices we can and can't make. I'll give an example in terms of sexuality. We have in this society a situation of

'compulsory heterosexuality'. Heterosexuality, as a dominant force, defines the boundaries of male and female sexuality. It also defines the unacceptability of homosexuality and lesbianism.



Gay men are refused employment, stigmatised, and are made invisible in our culture and language. Lesbians are refused custody of children, stereotyped, told they 'need a real man', and assaulted. This oppression intersects with the oppression directed against them as women.

If I am openly gay in public (eg. if I kiss another man in Garema Place, or in the Union Court), I will get abused and probably bashed. If I simply choose to dress like a 'faggot', I'm in danger. The choices I make about how to live on a daily basis are constrained by power relations.

I think it's great that Kirsty and Alina believe women can and should 'fight to get where you want to be'. But they are critical of 'shouting' about problems. Naming the problem is the first step to overcoming it. Saying that there is a problem doesn't enlarge it, it shows what's been going on all along. Men don't want to hear women say 'Don't harass me', 'Treat me like a human being', 'This is unfair' etc. Men would much rather that the massive inequalities were never talked about, that sexism remain part of the 'natural' everyday way that 'things just are'. Silence about sexism doesn't mean it goes away. Women (and men) shouting about problems such as sexism/oppression makes them visible. This can be really scary and challenging, but it also opens up the possibility for things to get better!

That's all. My pen is running out, so I'm going to bed.

michael flood.

goodnight!  
Li

## Response to Ken Bedow's letter

Thankyou for writing. I'm really pleased that you have the energy and interest to actually write. I wish more people would.

I understand how you can feel that I'm asking men to feel "guilty with remorse". It's easy for 'Wet Patch' to be read as some sort of sermon, preached by a 'holier-than-thou super-sound new sensitive man'. I don't want it to be read this way. I don't want men to go around feeling terribly guilty and self-pitying. What I want is for men to simply get our acts together and stop fucking women around. And I don't want to pretend that I've worked it all out, that I'm a wonderfully non-sexist man, because I'm not (and there aren't any).

I couldn't understand what was written about the 'dead hand of fate' etc. I don't think there's anything fatalistic or inevitable about how men are, or indeed, how men hold their penises! Both are capable of being changed - we just have to 'shift our grip', on penises and on power.

Yes, masculinity is 'unnatural', in the sense that in each society men are taught to be men in different ways, and 'being a man' means different and always socially-constructed things.

I think it's wonderful that you are opposed to sexism. But you go on to explain sexism in terms that deny that it can be treated as a form of domination and control in its own right.

I am committed to two things; the reality of what the oppressed have to say about their experience of domination, and to the significance of sexism as an independent and irreducible form of oppression.

Acknowledging the concrete reality of sexism means accepting that domination occurs in personal, everyday encounters, as well as at the collective and institutional levels. And men are unambiguous agents of women's subordination.

'Clockwork oppressors'? Some reductionist theories of oppression treat those

who oppress as though they were 'clockwork oppressors'. It's not men who oppress women, it's 'the system', a 'genetic trait', the 'mode of production' etc. This assumes a world without agency or purpose, and whites and men are thereby absolved from involvement in, and accountability for, oppressive acts.

But oppressors and oppressed often confront each other in concrete situations.

Oppression is a two-way process in which both parties struggle to establish the terms of their existence.

It is men who rape women. It is whites who discriminate against Blacks. It is heterosexuals who oppress lesbians and gays.

At one level oppression is extremely personal, and at another level the personal is political. All sexist and racist practice involves a power relationship, in which subjective personal experience intersects with larger collective and structural relationships. Oppression is simultaneously an individual and collective phenomenon.

It's great that you see the ways in which capitalism works to maintain gender inequalities. Even though I have a different view to some of what you've written, I'm very glad you're a socialist. An analysis of how capitalism helps to fuck over women already exists. But I don't think the dynamics of gender and sexuality, including the fact of women's oppression, can all be explained by the workings of capitalism/class. Things such as rape, pornography and prostitution can only be fully explained by looking at the social organisation of gender and sexuality.

A quick reply to Keith Holliday. Please tell me more about how 'Wet Patch' is patronising. I don't want it to be. I'll be doing an article later on rape and masculine sexuality, so I won't clarify this now.

Briefly, I don't consider anything that human beings do to be 'natural'.

michael flood.



## PUTTING TOILET ARGUMENTS IN THEIR PLACE

by Hernan Pintos-Lopez

The criticisms levelled at the Wet Patch column in the last issue of *Woroni* (no.4) were virtually no different from the hostile trash that can be found in a number of men's toilets on this campus. The main, and perhaps only, difference is that these two pieces (one letter and one article) aspired to be passed off as serious analysis in a way that toilet graffiti does not. Thus the compulsion I feel to challenge these views does not arise from any need to defend Michael Flood's views (he is more than capable of doing so himself, as he has demonstrated in the past) but rather from a desire to relate the objectionable assumptions and implications of these two criticisms. More importantly, I feel the need to relate not necessarily Michael's specific views but rather his approach, that is the need for men to recognise and work towards the elimination of gender oppression.

The nameless *Wet Patch* critic which appeared on page 6 was clearly the product of a confused mind. This began as a confusion between two essentially separate concepts, biological maleness and socially-constructed masculinity, and developed into all manner of other confusions. A case in point is the sincere but quite contradictory statement:

"I refuse to feel guilty about any masculine predispositions I may have, while at the same time remain opposed to sexism."

To be opposed to sexism is very nice, but if you fail to realise that what is defined as masculinity by our society perpetuates sexism then such opposition is destined to failure. An example of the socialised character of masculinity is the virility ethos which convinces men that in order to be 'real' men they need to be aggressive in their pursuit of female partners: the upshot of this ethos is that women are seen only in their relation to men as objects of desire rather than as beings in their own right. If we were to confuse the socially imposed virility ethos with men's biological maleness then we would continue to behave in a manner which was oppressive to women despite any good intentions we might profess.

It becomes clear that much of the masculinity which men see as a 'natural' part of being male is in reality oppressive to women. We can note that many people, both men and women, often confuse socially approved behaviour with natural behaviour merely because they have always behaved in a certain way. The problem arises when some people try to excuse oppressive behaviour on

the grounds that it is natural, when what they really mean is that society accepts it and treats it as normal.

Thus masculinity is very different from the biological fact of being male. Being male does not make a man wear three-piece suits, read pornography, or beat his wife: a long and complex process of social interaction and conditioning can.

Equally lacking in logic was the attempt to stand behind Ivan Illich, perhaps to lend authority as a substitute for cogent argument. Let us look at the assertion that

gender is something that is partly genetic having a strong correlation with one's sex, not a perfect one.

To state that gender has a strong correlation with biological sex is to say that most people who are conditioned to be masculine are biologically male, nothing more. Equally, to say that it is partly genetic is to state the hopelessly obvious: no one can say that there are no genetic differences between men and women, but this is not the issue. What is at issue here is whether or not genetic differences cause gender oppression. It would suggest that biological difference does not cause or necessitate gender oppression, but rather it is most often used to justify such oppression because of its obviousness.

As for Marxist analysis, heaven knows why this person chose to criticise Michael Flood for his doctrinal diatribe" and then went on to trot out a marvellous example of unthinking rhetoric, the attempt to ascribe gender oppression to distortions created by capitalism is both historically inaccurate and insulting to many women. Sexism in our society existed long before the advent of capitalism and has continued to exist in many societies which have dispensed with capitalism (such as the USSR, China, and Cuba). In many parts of the world sexism exists in societies which have never experienced capitalism or, for that matter, private ownership. This is not to say that capitalism has not had a significant impact on gender interaction in our society, but let's not confuse this with the unjustified notion that capitalism is the cause of sexism.

The argument that class oppression is more important than gender oppression has a long history. Over the last hundred and fifty years Marxists have used it as an excuse to ignore or suppress the very real fact of gender oppression, enlisting women in the class struggle and then promising them that everything would be 'alright when the revolution comes'. They are still doing it today.

Needless to say, many women have not been at all impressed

with this: to say that class issues are more important than gender issues is to continue with exactly the same kind of patronising and dismissive attitude that so many women have objected to all along. Historically, gender and class oppression have often overlapped in different societies and circumstances, but they should never be treated as the same thing.

And then there's Keith Holliday (yes, Keith, I'll do you the courtesy of capitalising your name). Well, what can you say about Keith that he hasn't already said about himself?

Whilst the media's tedious insistence on using sexual stereotypes is odious, I would appreciate further clarification on how this practice is a sanction for physical sexual attacks. It clearly is not.

Convincing stuff.

A great deal of feminist study has gone into demonstrating the connection between media stereotypes of women as submissive sexual objects and a whole gamut of objectifying behaviour (from sexual harassment through to rape). How does this work? The media is one (albeit an important one) of a number of cultural factors which affect our interpretation of the world and reinforce our ideas of what is normal (read acceptable) and what is not. When the media depicts women as sexual objects it reinforces the very dangerous notion that women exist only in their relation to men as objects for the satisfaction of male desires. Equally it is suggested that objectifying behaviour is socially acceptable. Thus for men who choose to objectify women they can do so with no need to consider the impact of their actions on the women involved, the humanity of women having been denied through the process of objectification.

Sometimes the media goes even further and propagates the equally dangerous notion that women enjoy being objectified. A recent example of this is a particular shampoo commercial which shows a woman being whistled at by men as she walks past them (shiny hair and all) and smiling at them to show that she enjoys the 'attention': here the media is explicitly suggesting that women feel complimented rather than threatened by sexual harassment.

"Whether the media mimics society or society mimics the media is not a black and white issue."

What Keith Holliday has assumed here is a false dichotomy. The fact remains that both sides of the statement are true: the media both affects society and is affected by it. Yet it is important to see that this process is interactive rather than polarised; any activity that continues the cyclical interactive process is necessarily perpetuating it. Where that

process involves sexist values then its perpetuation is culpably sexist. Thus the media cannot expect to get away with reinforcing sexism on the grounds that it is only reflecting the values of the broader society: to suggest this would be to attempt a huge moral cop-out.

The assertion that mere descriptions of injustice is more effective than "dogmatic scorn" is unfounded. Might Keith be suggesting that the well-documented tradition of British tabloids in describing sexual offences on the same page as they display photos of topless women is in fact a savage indictment of objectification? An extreme example, but it serves a point, that is that mere description is seldom condemnatory without the addition of some value judgement (whether this is assumed by the reader or elaborated in the description). Perhaps what Keith is really trying to say, is that he prefers descriptions of injustice which don't discomfit him or challenge his vision of reality too much. Or perhaps he is tired of the nuisance of such descriptions. I say "too bad".

Finally, we have seen that there is a great deal of reticence among men to accept responsibility for our own behaviour and the need for change. It is very easy to fall back on the traditional excuses which are to be found in popular ideology, especially the mistaken notion that our behaviour is determined by our biological maleness and is therefore unchangeable. It is necessary for us to recognise that there are alternative ways of relating to the women we know, and that sexism is not something which we are forced to accept.

Similarly we cannot excuse the media for its participation in the perpetuation of sexism. There is a need for individuals within the media to change sexist practices (like job segregation) and values, as well as a need for social pressure upon the media to change the values which it propagates. An area where this public pressure is already active is in the challenge to sexism in advertising.

We have also seen that often formal ideologies like Marxism lend themselves to the perpetuation of gender oppression, either by denying its existence or by dismissing it as less important than class oppression. Traditionally, left-thinking men have only been marginally more sympathetic to feminism than men on the right. If the left is to progress it will be necessary for it to accept the relevance of feminism to any potential social change, meaning not just the possibility for women to participate equally in traditionally male-dominated movements but also the adoption of feminist demands as central to any social strategy. The elimination of

Cont p. 19



**Reply to Michael Honey's  
assessment of the Graduate  
Tax by Monique Burlmanis**

The Graduate Tax has been the biggest education debate for some time. An article recently published in *Woroni* suggests that many people maintain a position of support with little or no logical reasoning behind them. This confusion can be attributed largely to the very successful campaign lodged by the government.

A common argument in support for the tax is that students are a privileged minority who benefit financially from their education. They should therefore contribute towards the cost of their degree. This appeals to non-graduate taxpayers and capitalises on senses of fairness and guilt in students. Research has shown, however, that graduates through the larger amount of tax they pay more than cover the cost of their education. Through each graduate, in fact, roughly \$13,000 in tax is generated after the cost of their degree has been covered. This money can then go to 'steel workers from Port Kembla' for example. The fact is that the government and society benefit financially from graduates without HECS. This does

not take into consideration the industry, jobs and profit established through the utilisation of skills graduates gain through tertiary education. As pointed out, however, these taxes do not go directly towards the cost of a graduate's degree or into the education system. (Read the next line carefully Michael) HECS does not do this either, it goes into general revenue; paying for defence, welfare, roads, etc.

Another education issue which should be considered in the HECS debate is full tertiary fees for overseas students. In 1980 overseas students were asked to make a small contribution towards the cost of their degrees. Nine years later this has escalated to full fees. It would be naive to think that this

will not also occur with HECS, justified as always by the government's own economic shortcomings.

Australia's present economic problems stem from under-developed technological and industrial industries. Although these industries desperately need the skills, ideas and innovations of educated people, the government attempts to solve its problems by discouraging tertiary study.

Australia contributes one of lowest percentages of GNP to education of the 'advanced Western economies'. The wider economic consequences of the Graduate Tax and other attacks on education are obvious, but unfortunately are ignored.

Rationalisation, fees and taxes have forced students to justify their desire for a free, accessible and broad education system in purely financial and economic terms. Education is an intellectual and cultural necessity allowing for progressive social change. Countries which show a largely educated population also have a more even distribution of wealth within their populations. Where there has been only a small proportion of educated people within a society show the greatest inequity and allow for a powerful and wealthy upper class.

The face of education will change if the government continues with its present attitudes. Graduates will be 'produced' with the barest technical qualifications and those in humanities and other socially critical courses will reduce in number dramatically. The ability to think critically, adapt, innovate and create will no longer be central to education. This is clearly harmful economically and socially. For this society to progress towards a 'socialist utopia', or even be able to, a free education must be given to all. Education is a must, not a privilege.



**The Graduate Tax - A  
Response to Michael  
Honey**

Michael Honey's defence of the Graduate tax in the last issue of *Woroni* (April 10th) incorporates all of the arguments put by the Government (only Michael at least can write and puts the arguments much better than they do).

He argues that it is not fair that a steel worker or a single mother should pay for our education, through general taxation. I agree with him wholeheartedly.

However user-pays, ie payment by the direct recipient of the service provided, is not the solution. Any form of deferred fee will deter people for whom university is not an obvious choice, who may be on the verge of entering university, or who have traditionally avoided debt. In both cases these people are usually from low-income households and from groups with little historical involvement in university.

For the Government to have introduced HECS - considering the present budget surplus, their own supposed historical role, and with the foreknowledge of what such a scheme would create - is a tragedy for the traditionally non-tertiary educated. To play on the conscience of those who oppose the tax, on the high ground of social justice and with the presumption that the HECS is the only possible option, is more of the clever, perfidious garbage that has always accompanied the original sales line of "restraint with equity". User-pays introduces another barrier to the children of Michael's

steel worker or single mother. If a system is already elitist, a virtual staging point for middle class wealth, the best approach is to open up that system, not to enshrine and consolidate the bias already there. Equitable ways to achieve a more accessible higher education system, short of a dramatic social change, are economically feasible, and within our reach if we consistently push for them.

The Government could simultaneously remove the burden of funding from low income earners, and allow those people to enter Uni's and CAE's, by introducing a more progressive general taxation system. For instance, the introduction of a wealth tax would provide the revenue for increased AUSTUDY, programs in secondary education to encourage participation in tertiary education, and the withdrawal of all education fees, up-front or deferred. Such a tax would ensure that any economic privilege graduates receive from education would be returned to the community, not merely the education sector. Moreover it would ensure a more equitable contribution by the non-tertiary educated wealthy. As users of modern economic and social structures they are also "direct" beneficiaries of higher education. Even the cost of a few special tax auditors - collecting a fraction of what this country's corporate sector avoid in taxation - would provide the revenue to relieve low income earners (of far more than the equivalent amount of tax from which the HECS theoretically saves them), and encourage their entry into Uni.

To argue, as Michael does, that the HECS is a deferred fee, and cannot therefore deter disadvantaged groups, such as women or Koori people,

because it requires no payment on point of entry, is pure economic rationalism. There is no consideration in Michael's argument of social or cultural determinants. The entry into higher education is not merely an economic question. It is one of attitude, expectations and culture. Certain people, overwhelmingly middle class or from more privileged backgrounds generally, are more inclined to enter university, and more confident and willing to incur a substantial debt than those who have traditionally absented themselves from higher education. The only substantial survey on the attitude of secondary school leavers regarding the HECS confers this. The study was undertaken by Dr Suzanne MacAlister, research officer of the Macquarie University Postgraduate Association, within six schools, private and public, in Metropolitan Sydney. The following quotations are from a summary of the study.

*"A total of 448 students said they wanted post-secondary qualifications and of these 300 (67%) said they would either definitely not continue their education or would reconsider their plans if the tax proposal goes ahead. Of those who said the tax would make no difference, the overwhelming majority attended the private school."*

*"The number surveyed was almost equally divided between girls and boys and between students from public and private schools. The result suggests that two groups will be hardest hit by a tertiary tax: female students and students from public schools."*

*"A total of 71% female students compared with 63% male students, and a total of 75% public school*



Australia's No. 1 Network is now in Canberra.



PUTTING TOILET ARGUMENTS IN THEIR PLACE

gender oppression has to be synonymous with "the revolution", not just an afterthought.

We need to remember that sexism is not merely something that 'used to happen'. As men we are notoriously good at identifying sexism as the chauvinist practices of the past (like the refusal to admit women to higher education) but not so good at recognising sexism in our own actions (like the various kinds of sexual harassment that occur, from objectifying comments to actual physical harassment). Approaches like that of Wet Patch are important: if we are to improve society we must recognise not only the existence of sexism, but must also construct personal and social alternatives to it.

# CLASSIFIEDS

**BMW 1602, 1972 MODEL**  
Body and interior are in very good condition. Mechanically the car runs well. It's recently had the alternator reconditioned and a new battery fitted; rear brakes have just been replaced and the drums reground; 4 new tyres; rego. Very urgent sale - \$3,200, or a decent offer if you're a bit short of money. Ph. 473495

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**ACCOMMODATION AVAILABLE:**  
Female, share house, Curtin with 1M, 1F, Spacious, open fire. Pref. non-smoker \$50 p.w. Ph. Sue, 670 555(w) 810 135(h).



students compared with 57% private school students felt the tax could deter them from further study.

The leavers from the private schools held a substantially higher average socio-economic position than those from the public schools.

So, from the evidence available, and unfortunately the Government has not released a demographic study of this year's entrants, it can be concluded that the HECS will particularly deter students who come from lower socio-economic backgrounds. And women will bear the greater cost of this. The whole scenario is so familiar.

By introducing HECS the Government has inherently and casually accepted that higher education will indefinitely be a preserve of the middle and upper classes. This is entirely the wrong approach. It is a self-fulfilling prophecy, guided by a user-pays analysis traditionally associated with the New Right (in fact a graduate tax was originally conceived of by a founding economist of that "movement", Milton Friedman, in 1962). Where is the wisdom in introducing a student tax (to pay for increases in AUSTUDY and an expansion of the higher education sector) if the introduction of that tax will enshrine far greater problems of access to higher education and if there are far more equitable means for achieving the same positive ends? Aside from the central failure to address the participation of disadvantaged groups, the HECS brings with it the long-term ideological effects of narrow economic rationalism. Like any good "new right" scheme, user-pays tends to atomise the community, encouraging students to think in purely individualistic and financial

terms. That is, it engenders a perception of university as a form of investment, an investment of time and foregone income while studying, in the expectation of financial rewards later. In this view it is only the student that benefits. This denies the role of universities as community institutions, places to learn, and postulate, critical social knowledge. Does anyone want a student body which is encouraged by the HECS to marginalise interests and thoughts beyond material wealth, and take courses which will ensure the highest financial returns?

Don't be lulled into apathy by the Governments' case. Its appeal to equity, ie the poor shouldn't pay for the education of the future wealthy, conceals: the effects of a user-pays system; the cuts to higher education; and the central failure to significantly reduce the tax burden of low-income earners. It is not even as though the user-pays analysis has been consistently applied. If it were, employers, who accrue major benefits from higher education through a trained and increasingly productive labour force, would also be liable to meet some, if not most, of the costs of higher education.

Finally, the present economic circumstances in which the Graduate tax was conceived stamp it as not merely regressive, but unnecessary and harmful to future economic prosperity. At a time of massive budget surplus, and with a long term balance of payments problem requiring a better educated workforce utilising the intellectual and technical abilities of the entire community, the Government has cut spending to higher education to below 1% of Gross Domestic Product and introduced a socially conservative

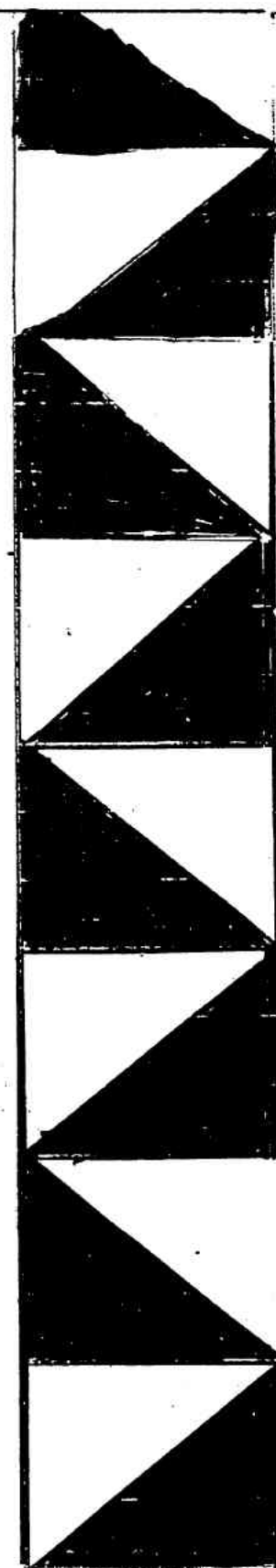
and discriminatory scheme, the HECS, to make up for the shortfall. Merely to have retained spending levels at 1% of GDP, given the forecast increases in GDP, would have provided for AUSTUDY increases and the much vaunted additional 50,000 places in higher education by the year 2001.

So what are we left with? A Graduate tax which deters groups already disadvantaged by a free-market system and knocks real taxation reform, or any real opening up of the higher education system, off the agenda.

To argue that such a system is fair, "that it does not go far enough", is simply ridiculous. Should the Government go further in barring knowledge from those who need it most? To quote the motto of Antitheses, the leading (post-structuralist) student newspaper in the land, "*savoir est pouvoir*". (knowledge is power, Antitheses is the postgraduate newspaper at ANU) The Graduate tax will keep *savoir* firmly in the minds of those who already possess it.

But what is to be done? Well most importantly, the Government should not be allowed to set the confines of the education debate. Merely because the Liberal's alternative is more regressive is no reason to feel "thankful" for the HECS, as Michael puts it. It is up to students to open up their own public institutions, their universities, and put the whole question of funding and equity, and indeed the purpose of higher education, back to the Hawke Government. The Graduate tax isn't fun, it isn't fair, but it can be overcome.

Adrian Evans





# Images

The Only Video Review



## T H E MILAGRO BEANFIELD W A R

I'm a bit undecided on this one. After watching it, it had the feelings of a really good movie, but seemed very mundane. Maybe I just needed a strong cup of coffee...

The story is set in a little Mexican town called Milagro, where the townsfolk meet regularly for bingo and think Pepsi is a social disease. Joe (Chick Vennera) is a young man left with his father's dying beanfield, and he decides to make a go of it and grow some beans. This unfortunately upsets the plans of a wealthy tycoon wanting to buy the town and its land for a holiday resort (deja vu "Jean de Florette"?). Eventually, Joe finds himself in a full scale war between Milagro and the resort investors.

Directed with class by Robert Redford, "The Milagro Beanfield War" has a few surprises in store, and a wonderful magical property that's just subtle enough to get you thinking. The beautiful soundtrack deserved the Academy Award it won, and the acting is always convincing. Undoubtedly, Redford is one of the best directors in today's industry, and he would do wonders to a faster script - as it is, this film is a touch too slow.

In all, a true 'art' film, beautifully done and quite inspiring. Not everyone's cup of chickory beverage, but nice.

Rating: D

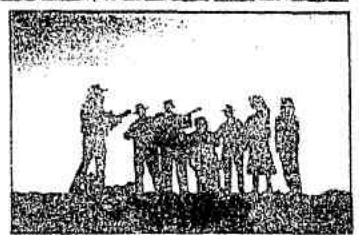


Sonia Braga stars in "The Milagro Beanfield War".

Thanks to Michael Connick for his reviews of "Taffin" and "The Seventh Sign", and Coralie Ross at CIC-Taft for her support.

John Simpson

This issue features the two new releases from CIC-Taft ("Coming to America" and "The Milagro Beanfield War", both of which are recommended), and two other previously released videos.



### Rating Guide

Some big name movies are soon to be released on video, including "Cocktail", "Midnight Run" and "A Fish Called Wanda", all of which will be reviewed in upcoming editions. Stay watching for more competitions regarding these.

HD - Excellent

D - Very Good

Cr - Good

P1 - Average

P2 - Bad

Now, on with the movies... N - Even worse

## EDDIE MURPHY

### COMING TO AMERICA

Now this is different - Eddie Murphy in a movie where he doesn't swear (much). I must admit I was pleasantly surprised to find this, and would even go so far as to recommend it for the younger viewers.

Murphy plays Prince Akeem, a guy with everything in his African kingdom of Zamunda. After being introduced to his betrothed, a living Barbie doll with a brain to match, the Prince sets off for America to search for a true love.

Once there, he and his aid Semmi (Arsenio Hall) decide to appear poor so that money has nothing to do with the decision. Eventually Akeem finds the right girl, and he then attempts to make her fall in love with him too. The results are quite humorous.

In this rather spectacular production, many of the laughs come from the Prince's inability to fit into a normal American existence, even though he tries his best. Murphy's acting is refreshingly good, even if his other cameo appearances are over-emphasised (Murphy uses make-up techniques to play three other characters).

John Landis proves yet again that he is director for the average person, and he makes no attempt to reach higher 'artistic' goals. This makes it easy to watch, and thoroughly entertaining.

Rating: D



Eddie Murphy and friend in "Coming to America".

### \*Taffin\*

Promises a lot but fails to deliver. Set in Ireland, this action/adventure (?) plods along without really going anywhere. With the originality of a Jason Donovan concert, the scriptwriters did nothing to take advantage of the beautiful countryside and Pierce Brosnan's appeal.

Brosnan plays a small town hitman that takes on organised crime and wins, even though he's got roughly the whole country against him (maybe he should run

for P.M.). It actually looks like the capital behind the movie realised the error of their ways and cut the flow of money with ten minutes still to film.

If adventure for you is like fighting your way through a crowd of Hari Krishnas then this is probably your scene. Otherwise, ignore this useless film and buy a Big Mac instead.

Timothy Dalton eat your heart out!

Rating: P 2

Images



# POETRY

## FORESTRY FROLIC IN THE BLACK MT.

Drainage pattern is from north to south  
 Grove of acacias indicating fire; burnt butt;  
 epicormic growth  
 Trees shed their epicormics if they manage  
 to get apical dominance.  
 Macrohyncha on wetter slopes.  
 Loamy type soil at bottom of gullies,  
 stoney on slopes, ridges.  
 Mutual shading from one ridge to another.  
 Ants, termites are responsible,  
 for turn over of soil  
 In same way as earthworms are  
 In Northern Hemisphere.

by C. Saw  
 (a pseudonym)

## WANDERING THE STREETS

Wandering the streets of exuberance  
 Aimlessly  
 looking at intriguing things I find  
 infatuated, immersed  
 for a while  
 Moving on, looking here, gazing there  
 Seeing much this is beautiful  
 much ugliness  
 pain and hurt  
 Faintly a path is traced  
 in the mirad of woven forest paths  
 Hopefully it will lead  
 to a better world  
 Where people care for each other and the land  
 where education teaches connection  
 not corporations  
 where people control their lives  
 where diversity in existence is seen to be beautiful  
 Paths may turn, cross and be lost  
 I hope my instincts are good.

Sandra

## WELFARE

I am but there  
 stagnant, Smiling  
 Causes Greyness in my hair  
 Are those girls for hiring?  
 Is the exit the answer,  
 Or the question the problem  
 To Strike like a lancer  
 Would not rock, only roll them  
 How parallel is set for collision  
 The light that is dawning  
 Not a time for decision?  
 I'm distracted by mourning.

M.T. Suddes

## OVERLOAD

Minds-a-scattered like autumn leaves  
 Concentration exists for pico seconds  
 Emotions lie drying out on the salt pan of existence  
 unable to fathom what or where  
 how or when  
 Too much is going on  
 Noise . . . . . none  
 Competing for ears  
 Filling in space  
 Thoughts stack up  
 just into consciousness  
 and pass out without  
 resolution.

Sandra

# Images

Brilliantly contrived and equally well presented, "The Seventh Sign" is a movie filled with symbolism and mystical imagery. It is true that there are some pretty heavy religious undertones, but the originality and caution with which the subject is approached outweighs the claim that it is simply a platform for bible bashers.

Demi Moore portrays Abby Quinn, a beautiful expectant mother. Abby and her husband rent out their garage apartment to a mysterious man that Abby has a strange feeling about, and it is only later that she discovers the truth. Apparently, the world is approaching the Apocalypse, and up to now six 'signs' have occurred to herald its approach. It is revealed that Abby's unborn baby, the dreams she's been having, and their new tenant are all connected to the foretold Seventh Sign, and only she can prevent it from happening.

Directed by Australian Carl Schultz, there is a subtle yet feminist appeal with the hope and saviour of humankind being a woman. The whole film presents a spectacular build-up of suspense, carried right through to the powerful climax. Don't miss it.

Rating: HD

## THE SEVENTH SIGN



## 120 Minutes of Madness

EVERY THURSDAY AND FRIDAY NIGHT BETWEEN 9 AND 11PM  
 RUDES LAUNCHES INTO 120 MINUTES OF MADNESS  
 ALL BEER AND SPIRITS WILL BE REDUCED BY 120 CENTS

## Attention All ANU and CCAE Students

EVERY FRIDAY NIGHT FROM 9PM ANU AND CCAE STUDENTS  
 WILL BE ADMITTED FOR FREE!!! ON  
 PRESENTATION OF A CURRENT STUDENT CARD

PLEASE NOTE - AGE AND DRESS REGULATIONS STILL APPLY

Upstairs, Franklin Street, Manuka. Phone 953339







## THE CASE AGAINST AID

and universities on educating students from developing countries. Obviously this money does not solely benefit the international students who come to Australia to pursue a course; it enhances the quality of education received by all tertiary students because it means more and better resources for you and me.

- Creation of trading links - aid opens doors to commercial sales. For example, in 1985 the Government donated 20,000 t of wheat as food aid to Ethiopia; in 1986 Ethiopia bought 300,00 t of wheat from us. In the 1985/86 budget, our largest donor recipient, Papua-New Guinea, was given \$320 million; but in turn we earned from PNG \$387 million by way of a trade surplus. Back in 1984 the Jackson Committee Report noted that "aid... by helping developing countries to grow... provides economic opportunities for Australia". And in 1986 the executive director of the counter trade division of no less a company than Elders IXL, Ted Webb, stated that gifts of Australian wheat to Bangladesh "helped create a nice environment" when he was negotiating a barter deal there that year.

There is no doubt that aid and trade are linked. When we help a country gain a greater degree of economic stability through ODA, we generate markets for our own producers, we

build awareness of the availability and quality of Australian goods, and we foster friendly trading relations with other nations.

- Regional stability and peace - all but one of Australia's near neighbours are developing countries. It is a fairly widely noted fact that severe economic problems tend to lead to internal insurrections or to international conflict. In the long run our economic health will be influenced by that of our neighbours; increased aid works in the interests of maintaining the stability of the entire Western Pacific rim region.

Money spent on overseas development assistance, then, is clearly not money wasted; it does not disappear forever into some kind of black hole, but instead works to benefit the Australian community in a number of very real ways. The case against aid, then? There is none. The question is not whether in this age of economic restraint we can afford to give aid; it is whether we can afford not to.

### FINALLY...

All of the above is not meant to obscure the most important reason for giving aid, which is to achieve a more just and equitable world through the elimination of poverty. To quote the Jackson Committee Report again, "aid is given primarily for humanitarian reasons to alleviate poverty through economic and social development. It is the response of the wealthy industrial countries to the needs of hundreds of millions of people who live harsh and materially meagre lives". The economics is important but the people are the reason.

### WHAT YOU CAN DO -

\* Write to Gareth Evans, c/- Parliament House, and tell him that you think it would be a really good idea to increase aid to at least 0.4% of GNP in this budget. Also, request that the Government set a definite agenda to reach 0.7% GNP (the official UN target for developed countries) in the longer term. You might like to mention how pleased you were to see the ODA budget increase by 0.03% GNP in 1988 after its having reached its lowest point for twenty years in 1987.

\* Write to your local MP - if the pollie is Labor ask him or her to press within the party for a larger aid budget; if s/he is in opposition ask him or her to pressure the Government for an aid rise to 0.4% GNP.

\* Write to your local newspaper - tell the editor that you support an increase in the aid budget and the reasons for this. Use the information above or pop into the Australian Council for Overseas Aid office in Bailey's Arcade, Civic; they'll do whatever they can to try to help you find out what you want to know.

By the Community Aid Abroad  
Campus Group

Meetings are held each Tuesday at 1pm on the Bridge (except in the holidays). Everyone is welcome to come along.

Donations to Community Aid Abroad can be made by phoning 489977 office hours or by sending them to GPO Box 1323, Canberra, 2601.

## See How They Run

Canberra Rep's latest production is Phillip King's much-loved farce "SEE HOW THEY RUN", directed by John Spicer and playing in Theatre 3 from 28th April to 20th May.

"SEE HOW THEY RUN" has become a classic since its first production at London's comedy Theatre in 1945, where it scored 589 performances.

The reason is simple - the play is very, very funny. The spectacle of various vicars (real and bogus), a bishop and an escaped German prisoner of war moving at high speed through a vicarage is irresistible. Add to them an actress turned vicar's wife, a disapproving tioddly spinster of the parish, an adled housemaid and an irate army veteran, all mixed thoroughly

with mis-understandings and mistaken identities, lost bearings and lost trousers, wild chases and disappearances into cupboards, and one has all the ingredients of a wonderful evening of high farce at its best.

John Spicer, who directed two previous Rep winners "PRIDE AND PREJUDICE" (1987) and

*Continued on p.24*

Canberra Repertory presents Philip King's Classic Farce, directed by John Spicer

**REP**

## See How They Run

*A much loved ecclesiastical and very funny romp set in a country vicarage during WWII*

April 28 - May 20  
Wed - Sat, 8.15pm

Theatre 3  
Ellery Crescent, Acton

**Bookings Now Open**

Phone 571950  
Mon - Fri, 10 - 4



# A Women's Room?

Vanessa Horton

**Apologists for the women's room argue that because males exercise control of society, women require a separate place to control.**

My fear is that in creating our own separate environment, we are creating for ourselves a ghetto.

The attraction of a Women's Room is that it is a non-threatening environment where women can talk to one another without the presence of males.

A ghetto is just that; it is a non-threatening environment where you can be with people who feel or think or believe or talk in similar ways to you.

The danger of a ghetto is that it not only says 'look at us we're a target' forcing women into the passive 'victim' role, it is also derived from an 'us against

them' attitude. This confrontationalist approach will result in the 'them' (in this case men) feeling threatened and becoming defensive about their actions. The result will be that instead of a situation where people are discussing and listening to one another, men will be forced into a defensive position where they can't compromise.

Women have to come in contact with men, because they co-exist in the same environment. They will have to work out a joint solution - hopefully one in which a person is judged for their personal merits, and that their sex is irrelevant.

The women's room perpetuates the importance of a person being one sex or another. As long as a person is judged because of what sex she or he is, we will always have sexism.



Canberra Repertory presents Phillip King's Classic Farce, directed by John Spicer

## See How They Run

A much loved ecclesiastical and very funny romp set in a country vicarage during WWII

"CHARLEY'S AUNT" (1988),

has again lined up a tip-top cast with strong track records and is willing to bet his shirt on achieving a trifecta

VENUE: THEATRE 3  
Ellery Cres. ACTON

PERFORMANCE

DATES: Friday 28th April  
Saturday 29th April

TIME: 8.15 p.m.

PRICE: \$15 Adults  
\$11 Rep Members,  
Students, Pensioners

\$13 Parties of 13+

CONCESSION

NIGHT: Wednesday 3 May,  
Students, Unemp.  
Pensioners \$6

BOOKINGS: 571950 between  
10-4 weekdays.



## THE ACT TAXATION OFFICE IS RECRUITING!

We need graduates to start in July 1989 and February 1990

Are you about to graduate in-

- . Accounting?
- . Commerce with Accounting?
- . Economics with Accounting?
- . Legal Studies?

Do you already have a degree in one of these fields?

If so, we may just have the career for you!

Do you want to work in an organisation which:

- . provides an excellent, in-depth training program?
- . has Offices all around the country?
- . has an extremely large clientele (every taxpayer in Australia)?

If your answer is "yes" to any of these questions, you should talk to us.

Some of our staff will be on campus for an information session on **Tuesday 30th May**. This will be held at 11am in Melville Hall. Why not come and see us?

We will have brochures and application forms on hand. These can also be obtained from Careers Advisors. The closing date for the July intake is **Wednesday 7th June** and all applications should be in by this date.

If you would like to hear more, come to our information sessions or telephone

Astrid Norton on 763875  
at any time during business hours.

*We are an equal opportunity employer  
and our workplaces are smoke-free.*



# POEMS FROM THE RED JOURNAL

BY  
SIMON FROGGATT



## SPRING CHILD

THE FREEST-FLOWING  
RAMBLING ROSE  
THE PUREST BUD  
OF SILKEN MAUVE  
YOUR BLOOM  
THAT BECKONS  
WISTFULLY  
I SLIDE BETWEEN  
YOUR SATIN FOLDS.  
AS EVENING TRICKLES  
MOISTEN  
SCENTED FLESH  
YOU DRINK MY LOVE  
A SOFT EMBRACE  
AGAINST THE COLD  
AND CAST YOUR SEED.  
YOU WILT  
AS TIME DEMANDS  
YOUR FINAL BREATH  
WHILST NOW  
ANOTHER GROWS  
AS LOVELY AS  
THE FIRST.

## EARTH SEED

PRIMARY LANDS AND THE TREE STOOD  
ORIGINS, THE EGG IS PIERCED  
FROM TRANQUIL WOMB CAST FORTH  
A HOSTILE GLOBE THAT CHEWS AND SPITS  
THE WEAKLINGS BORN AS ENTRÉES  
ENDLESS SEARCH, BEAT THORNED WINGS  
LIMBO AND THE WOVEN PUD RESIDES  
'TIL MOONLIGHT BRINGS THE WOMAN  
FROM COCCOONED DISGUISE TO

### CONSCIOUSNESS

THE BODY CRAMPS AS FOREIGN WINDS  
PACK SNOW AGAINST THE TIMELESS ROCKS  
RESISTANCE LOW THE LIVING TISSUE PARTS  
SKELETAL FRAMEWORKS BREAK TO DUST  
A FERTILE LOAM THAT FEEDS OUR TREE  
THE PLANET SLEEPS, AN EGG IS PIERCED  
THE MOON DESCRIBES A CIRCLE



Your favourite TV shows are back.





# THE MAGIC ANSWERS TO LIFE & The Mysteries of the Universe"



HEAR

## JOHN DIXON-JENKINS

Peace Warrior; Author of THE UNIFIED THEORY OF EXISTENCE

### UTOPIA DEATH

A Talk on the  
Future of the Human Race  
by JOHN DIXON-JENKINS  
*The Anti-Nuclear Warrior*

London 20 Sept. 1988 7.30  
FAST BEGINS  
NOV. 15, 1928

Why does the  
GOVERNMENT  
want this man  
DEAD?

WORLD  
PEACE  
FAST

### CONSPIRACY OF SILENCE

A MAN IS  
DYING  
TO MAKE THIS  
A BETTER WORLD  
Have you heard?

WHEN DIXON-JENKINS BEGAN HIS WORLDPEACE FAST  
THE NEW PARLIAMENT HOUSE ON NOVEMBER 15,  
you haven't heard about this big message  
You should ask yourself, "Why?"



### FORGIVE DIXON-JENKINS

ALLOW HIM TO OFFER  
THE UNIFIED THEORY  
OF EXISTENCE  
TO THE WORLD.



O

CCASIONALLY there occurs in the progression of human knowledge a great leap forward in understanding. The unified theory of existence provides the impetus for the greatest single stride forward in the long development of the human race. The unified theory of existence is the culmination of modern scientific knowledge combined with the essence of ancient wisdom. The unified theory of existence is not simply a body of knowledge, no matter how significant. It is a body of knowledge specifically designed to alter the consciousness of humanity in a positive direction. This is to be accomplished by raising the level of consciousness of each individual who becomes aware of this new world view. The unified theory of existence shall be the catalyst for a revolution in every aspect of human life. With this knowledge humanity shall survive the present threat of extinction and travel the path to perfection. This is the beginning of the utopian dream...

Timmy Rainbird (Age 11), from *The Unified Theory of Existence: a love story.*



**WHEN** 1PM, Thurs., 11<sup>th</sup> May  
**WHERE** 'THE BRIDGE' (Union Bld.)  
A.N.U.

FOR INFORMATION, QUERIES, ETC., SEND S.A.E. TO P.O. BOX E194, PARKES, A.C.T., 2600. ARTWORK & WRITING ETC. PRODUCED BY SUPPORTERS. PEACE & LOVE TO ALL



# NOTICEBOARD

## NOWSA - Network of Women Students in Australia Conference

- an annual event organised by women students, for and about women. This year it will be held at Flinders Uni, South Australia from Monday the 3rd (pm) to Thursday the 6th of July.

All women are invited to attend, and may prepare and run workshops if they wish.

Please contact Mary at the SA for further information.

## ACTEC - ACT Education Coalition

. a broadly based education action group including interested students from ANU and CCAE, and working as an umbrella group of organisations involved in education.

Meets Wednesdays 6pm at the SA Offices or at CCAE by arrangement

## WOMEN ON CAMPUS

. Women on Campus meet regularly to work on issues like sexual harassment or safety on campus, as a support group or as whatever you want to make it.

Women Welcome  
Meetings Tuesdays, 1pm in the Women's Room

ANU COMMUNITY AID ABROAD  
and  
CANBERRA COUNCIL FOR OVERSEAS STUDENTS  
presents

## BUSHDANCE

with  
RANG TANG BLOCK  
on

Friday May 12, 8pm  
at

St John's Church Hall  
Constitution Ave  
Reid

\$1.50 students  
\$3.00 others

Proceeds to Community School in Namibia  
(campus appeal project)

FREE SUPPER PROVIDED

## NEW CONSERVATION GROUP STARTS IN CANBERRA

The Canberra Rainforest Action Group (CRAG) is a new organisation aimed at working to preserve rainforests around the world. It joins the ranks of more than 40 other RAGs around Australia. The first meeting, to which all interested people are invited, is to be held in Room 2 on the ground floor of the Griffin Centre (opposite Gus' cafe) at 8pm on Wednesday, May 3, 1989.

## LEFT GROUP

- . genuinely concerned about issues of social and economic equality in education
- . believes in ACTIVISM, organises campaigns
- . values new ideas and energy
- . welcomes you to come to our meetings

Mondays, 6pm at the SA Offices

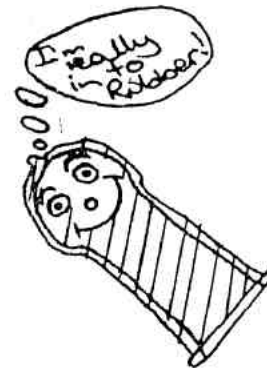
## IAN BLAKE & LINS MASTERTON

These two outstanding musicians are joining forces to offer some exceptionally beautiful music for a dance at Hughes Community Centre on Saturday 6th May. One-man orchestra Ian Blake (saxophones, clarinets, recorders, cittern, synthesiser and, and . . .) is teaming up with Canberra's super-fiddler and self-confessed musical misfit Lins Masterton (violin, viola, recorders, synthesiser). Together they will be producing stylish, inventive and energy-full versions of everything from English Country dance tunes, Irish reels and North American rags to Norwegian polkas, Swedish mazurkas and Latin American watzes. John Garden will be calling the dances to match. No previous familiarity with these dances is necessary, drinks and edibles ar on sale and everyone is welcome. It will be a bushdance with a difference! Music and dancing starts at 7.30pm and goes through till midnight. The evening is a one-off so don't miss it!

Admission is \$7, \$6 concession and free for children under 14.

For further information please phone John Garden of the Monaro Folk Music Society on 919002(h).

## AIDS EDUCATION MOBILE UNIT: THE BUS



**FREE CONDOMS**  
**FREE NEEDLES**  
**FREE ADVICE**

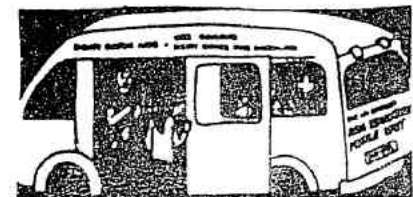
More Information:  
Needle Exchange 572855  
Drug Referral Centre 487677  
Crisis Detox Centre 572555  
(24 hours a day)

### Weekly Timetable

Tuesday  
7-8.15pm Civic (Griffin Centre)

Friday  
5-7pm ANU Forecourt

Saturday  
11-1pm Civic (Griffin Centre)



**DON'T SHARE NEEDLES - ALWAYS CLEAN FITS**

## UNITING CHURCH IN AUSTRALIA. PARISH OF CANBERRA CITY.

CITY CHURCH. Northbourne Ave. Ph 547600

Sunday Services: 10 am and 7 pm in English. 2 pm in Tongan.

Church open from 10 am to 4 pm weekdays. 10 am to 12 Saturdays.

## INTERVARSITY HOCKEY, 1989

The ANU Men's and Women's Hockey Clubs are currently seeking players to represent ANU at Hockey Intersarsity this year.

Intersarsity is a week-long tournament, with teams from universities all round Australia participating. All students at the ANU are eligible to attend, but preference will be given to those who play (or have played) hockey, for ANU or any other club.

WHEN: July 2 to July 8, 1989

WHERE: Sydney University (we will be staying on campus)

For more information please contact:

Kylie Flack (Manger of Women's Team)  
632061(w); 473827(h)

## LEGACY

We need your help...  
today more than ever.

Please send donations  
to your nearest Legacy office.

## Red Shield Appeal.

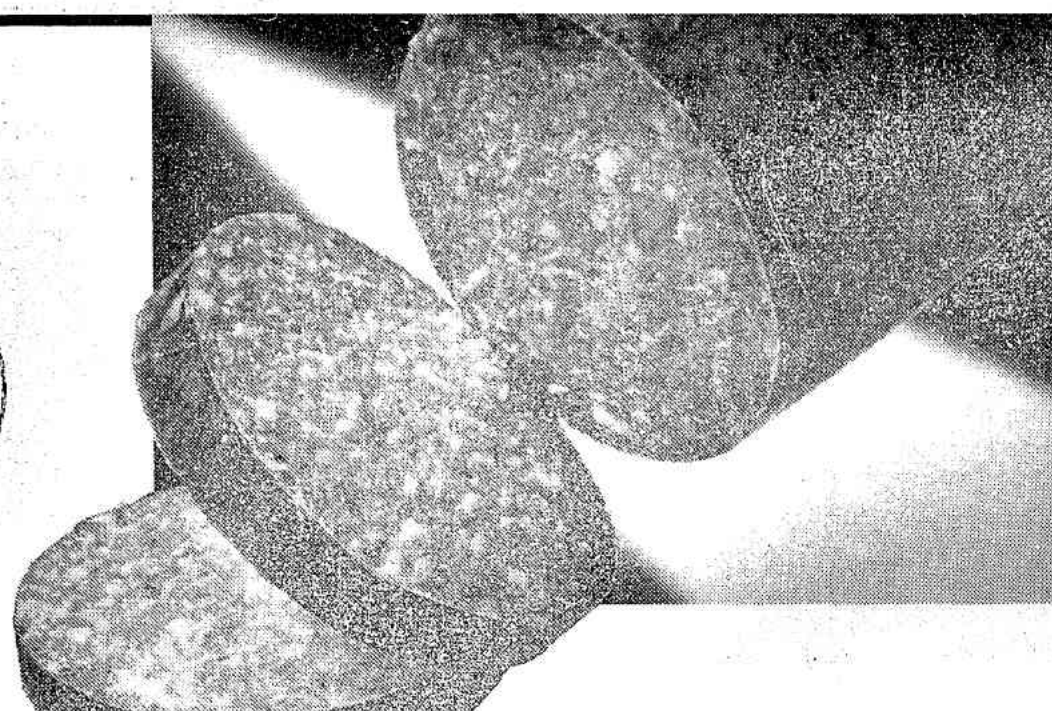
May 28th



Thank God for the Salvos.



378.947  
WOR



# WANT IT SO BAD YOU'D KILL FOR IT?

That salami you'd "kill" for may be more obliging than you think. Sausages, meats, cheeses, fresh fruit, vegetables...any type of food you bring in from overseas could be loaded with disease. Diseases like foot and mouth and African swine fever, which in the short term would get their teeth into Australia's primary industries. And, in the long term, affect the livelihood of every Australian.

Because once the disease, and the word, spreads, our produce would no longer be welcome on world markets, and that would leave a bad taste in everyone's mouth. Australia is one of the few countries free of the world's most devastating diseases. With your help, we can keep it that way.



**DECLARE IT FOR AUSTRALIA**

AUSTRALIAN QUARANTINE AND INSPECTION SERVICE